

PREFACE

A request to deliver a series of lectures on the historical and literary value of the Inscriptions from Jadavpur University, Calcutta, attracted us towards the inexhaustible stock of historical and literary documents contained in the Inscriptions of Bengal. The present work is the outcome of the interest evoked in us. Our aim is rather to benefit the new entrants to the realm of Epigraphy than to cater to the needs of the scholarly world. Consequently, we have no pretension to profundity, and our aspiration is modest. It is felt, however, that the work will present an interesting study to the general reader as well, whose sympathy, valued advice and helpful appreciation are sincerely sought after.

This collection of the inscriptions is not wholly complete. We propose to publish a further volume in future, if encouraged.

For the preparation of the text we have depended largely on the "Select Inscriptions" (Vol-I) by Dr. D.C.Sircar, *Gaudalekhamālā* by A. K. Mitra and *Inscriptions of Bengal*. Vol-III edited by N. G. Majumdar. We take this opportunity of extending our warmest thanks to all of them. Respectful gratitude is also due to Dr. R. C. Majumdar, M.A., PH.D., F.A.S., F.R.A.S., Ex-Vice-Chancellor and Professor of History, Dacca University, who first initiated the systematic study of ancient Bengal. His *Dacca History of Bengal* (Vol-I) has supplied us with valuable data for this volume.

Thanks are also due to the young Manager of the Calcutta Oriental Press Private Ltd. who has helped in the process of printing. Dr. Gopikamohan Bhattacharya, Sri Hemanta Kumar Ganguli, Dr. Debaranjan Mukherji and Dr. Sitnath Goswami have rendered valuable assistance in the matter of correcting proofs. Our sincere thanks go to all of them. We must also express our obligations to Sri Swaminath Pandey M.A., Sri Ramananda Acharya, B.A. and Sriman Arindam Chaudhuri for having prepared the Index. We are painfully aware of the many shortcomings of this work and we only crave the indulgence of our readers for presenting a systematic compilation of the Bengal Inscriptions along with English rendering in a single monograph.

In conclusion, we will be failing in our duty, if we do not express our sense of gratitude to Sri Amitaranjan Mukherji, M.A. LL.B., Sri Dharanidhar Maity, Sri Gopal Krishna Maity, M.A., B.L., Mrs. Arati Mukherji, Mrs. Namita Mukherji, Mrs. Binapani Maity, Srimati Malavika, Sriman Parthasarathi, Sriman Sumit Kumar and Amitava—members of the two families who have rescued our spirits from running down and have contributed in their own way to the successful completion of the work.

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30.9.67

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Corpus of Bengal Inscriptions

CHAPTER I

INTRODUCTION

Geography of Bengal

The name Bengal was first applied by the Europeans. The geographical boundary of Bengal, changes from time to time in accordance with the political situation in Eastern India. Its area also changes for the same reason. The heart of Bengal is one of the largest deltas in the world and it is formed of a great plain of moist silt brought down by the rivers Ganges and Brahmaputra from the Himalayan mountains. The Ganges and the Brahmaputra with their numerous tributaries are the sources of water supply in Bengal. But hilly country is incorporated along the borders of Bengal. It is bounded by the Himalayas in the north, the Bay of Bengal in the south, the Brahmaputra, the Kaṅṣa, the Surmā and the Sajjuk rivers in the east, the Nagar, the Barākar and the lower reaches of the Suvarṇarekhā in the west.

Bengal with its numerous names and divisions has been familiarly known from ancient times. The Baṅga (Vaṅga) and the Lāḍha (Rāḍha) countries are referred to as one of the sixteen Mahājanapadas in the Jaina Bhagavati Sūtra¹. Moreover, the different divisions of Bengal have been known to us from the very earliest time. The Vedic, Epic, Sutra and the epigraphic literatures refer to the different geographical divisions of Bengal. They were Gauḍa, Vaṅga, Samtāṭa, Ḍavāk, Puṇḍravardhana, Harikela, Rāḍha, Tāmralipta and others. But the boundaries of these divisions changed from time to time.

1. Roychaudhury—P. H. A. I : P. 82 (1938)

Inter-Mixture of Different Racial Groups

Scholars differ regarding the admixture of different racial elements. Prof. Sylvain Levi¹ holds that Kalinga-Trilinga, Aṅga-Vaṅga, Pulinda-Kulinda, Kośala-Tośala, Odra-Puṇḍra are included in the Munda, Kol and Mon-Khmer group of dialects. They can be traced from the Khasia hills of Assam, Burma, Malaya Archipelago and Nicobar islands. They are generally known as Austric languages. According to Risley, Bengalees are an admixture of the "Dravidian and Mongolian elements with a strain of Indo-Āryan blood in the higher groups". But this is not accepted by all. In the opinion of Dr. B. S. Guha, "the Brāhmanas and the Kshatriyas have the Alpine race elements and the Austroloid blood group can be traced from the Malas of Santal-Parganas, Bankura and Midnapore and even the Mongoloid elements from the people of the Brahmaputra delta."² And the Āryan migration in Bengal took place long after their settlement in the Sapta-Sindhu region³.

Early History of Bengal

The early Vedic literature contains no reference to Vaṅga. It was apparently beyond the pale of the early Vedic civilization. But in the Aitareya-Āraṇyaka Magadhas, Vaṅgas and Ceras are compared to birds⁴. This may indicate their non-Āryan origin. The Vaṅga country was also known to Manu⁵ as the home of the degraded Kṣatriyas, who were not righteous and did not pay any respect towards Brāhmaṇas. They were, thus, no better than the Śūdras⁶.

The Śānti-Parva of the Mahābhārata refers to the Puṇḍras and Vaṅgas as the subject people of the Magadhan king Jarāsaṇḍha⁷. The Aṅga king Karna joined Kurukṣetra war

1. P. C. Bagchi : *Victrā*, Part III, 1940 B. S., PP. 413

2. *Prabodh*—1940 B. S. p. 257

3. *Cambridge Hist. of India*—Vol I; N. K. Dutta—*Aryanisation of India*

4. II. I. I.

5. S. B. I. : XXV, P. 412

6. *Ibid*

7. Ch. XXX, (Cal Ed.)

with his troops from Aṅga, Vaṅga, Puṇḍra and Kāliṅga. The Vaṅga country also was referred to by the Jaina Bhāgavati Sūtra¹. It was afterwards annexed by the great Magadhan king Bimbisārā².

Nanda Rule

After the conquest of Gāndhāra, Alexander failed to proceed further to force a conclusion with Agrammes, who was the king of Gangarīdāe and the Prasii. He is identified as the last Nanda king Mahāpadma Nanda of Magadha and its adjoining provinces. Plutarch informs us that he was ready to encounter Alexander with the help of his vast army³.

Maurya Rule

The kingdoms of Cola, Cera, Keralaputra, Satiyaputra in the far south and the Yavana kingdoms in Persia are recorded in the Aśokan Edicts⁴ as his neighbouring states. They were also independent of his political control. But Bengal is not included within this list. On the other hand, Hiuen-Tsang⁵ visited many Aśokan topes at Kārṇasuvarṇa, Samatāṭa, Ḍavāka, Tāmralipta and Puṇḍravardhana. All of them were in the ancient Bengal. Moreover, Pāṭaliputra, the capital city of the Mauryas, was very contiguous to Bengal. Aśoka conquered only Kāliṅga and not Bengal. This undoubtedly signifies that Bengal was included within his kingdom. One inscription from Mahāsthān has been found from the Bogra district. It records the famine condition of that place during the bad days of the Mauryas⁶.

Post-Maurya Rule

The political history of Bengal after the downfall of the

1. Political Hist. of Ant. India—H. C. R. p. 82 (1938)

2. P. H. A. I. : p. 157 (1938) 3. Ibid

4. Aśokan Ins. (Rock Edicts : V & XIII)

5. T. Watters—vol : II ; P. 187 ; 190—191.

6. Select. Ins.—D. C. Sircar—p. 82 (1st. Ed.)

Mauryas upto the rise of the Imperial Guptas is difficult to follow. The Murundas might have ruled a considerable part of north-eastern India for a brief period of time¹. After that the Devaraksitas² ruled over Puṇḍravardhana, Kośāla, Odra and Tāmralipta, but it is difficult for us to identify them properly.

In the opinion of Dr. H. C. Roychaudhury, "the political condition of Bengal at the beginning of the fourth century A. D. was probably not very different from that depicted in the epics. A number of sturdy states, sheltered by the great barriers of rivers and swamps, constituted its most prominent characteristic"³

Gupta Rule

From the account of the Chinese pilgrim, I-Tsing⁴ we know that Śrīgupta, the founder of the Imperial Gupta dynasty was ruling somewhere in the Murshidabad (i. e. Mṛgasthāpana) district of Bengal. He was, however, a Mahārājā and a subordinate chief of Bengal. His son, Ghaṭotkacagupta held the same position in Bengal. His son Candragupta I was the first independent sovereign of this dynasty. With the help of the Licchavis, he conquered Prayāga, Sāketa and Magadha⁵. So it is apparent that Bengal was not included within his kingdom.

The Allahabad Pillar inscription of Samudragupta⁶ records the submission of the States of Samatata, Ḍavāka and others to Samudragupta. Both Samatata and Ḍavāka were in Bengal. Moreover, from the Meharauli Iron pillar

1. Early Hist. of N. India—S. K. Chattopadhyaya—p. 119 (1958)

2. Ibid—p. 130

3. Hist. of Bengal—Vol. I, p. 46

4. Classical Age—R. C. Majumdar—p. 2 (1954)

5. Ibid, p. 3

6. Fleet (C. I. I.) p. 6

inscription of king Candra¹ we know that he "duly defeated the Vaṅga host" in the battle-field. Now, the king Candra is generally identified by the Indologists with Candragupta II of the Imperial Gupta dynasty². Thus, from this inscription it is clear that the different parts of Bengal were ruled by many independent kings who took up arms against the Gupta kings. They were also duly defeated by Candragupta II³.

The Dhānāidaha copper plate⁴ and the two Dāmodarpur copper plates⁵ of Kumāragupta I and the Bāigrām copper plate⁶ of the Gupta year 128 (A.D. 448) signify that Kumāragupta I had very strong hold over his Bengal provinces. The Puṇḍravardhana-bhūkti and the Koṭivarṣa Viṣaya were the units of his administration. No inscription has been found from Bengal during the reign of Skandagupta ; but inscriptions of his successors have been found from Bengal. This shows that Skandagupta ruled over Bengal.

The Pāhārpur copper-plate⁷ of the Gupta year 159 (A. D. 479), two Dāmodarpur copper-plates⁸ of Budhagupta, Gunāighar copper-plate of Vainyagupta⁹, another Dāmodarpur copper plate of the Gupta era¹⁰ 224 (A. D. 543) also point out that the successors of Skandagupta still ruled Bengal. At the same time it is quite true that they lost their hold gradually over other parts of India.

Post-Gupta Period

The great Gupta empire faded into insignificance roughly about the middle of the sixth century A. D. Many independent dynasties arose in different parts of northern India. Most important among them were the Maukharis of Kanauj,

1. Fleet (C. I. I.) P. 141

3. Fleet (C. I. I.) p. 141

5. F. N 4. P. 282-287

7. F. N 4. P. 346

9. F. N 4. p. 331

2. Select. Ins. Vol. I-P. 275 (1942)

4. Select Ins. Vol. I. p. 280

6. Ibid. p. 342

8. Ibid. p. 324; 328

10. Ibid. p. 337

the Puṣyabhūti of Thāneswar, the Maitrakas of Valabhi and the Later Guptas of Mālwa

Three plates¹ of the period have been discovered in the Faridpur District in Bengal. It is recorded there that Mahārāja Gopacandra, Dharmāditya and Samācaradeva apparently ruled that part of Bengal. On paleographic grounds these inscriptions can be placed in the sixth century A.D.². It is also suggested in the Harāhā³ inscription of 554 A.D. that Śānavarman of the Maukhari dynasty "compelled the Gaudas to take shelter on the sea shore". Again, the Cālukya king, Kīrtivarman, son of Pulakeśin I, claimed to have defeated the king of Aṅga, Vaṅga and Kalinga⁴. But it is very difficult for us to know the identity of the king defeated by him. Moreover, the Vappaghosavata grant⁵ records the donation of land of Bhatta Brahmanavīrasvāmin by Sāmanta Nārāyanabhadra who was an official of Mahārāja Jayanāga. The grant was issued from Karnasuvarṇa. Dr. R. G. Basak⁶ is inclined to place Jayanāga before Śaśāṅka.

Reign of Śaśāṅka

When Prabhākaravardhana of Thāneswar was rapidly extending the boundaries of his kingdom, a new power under the leadership of Śaśāṅka had arisen in Bengal. Śaśāṅka played a very significant role in the struggle for supremacy in north Indian politics. Apparently he became the king of Gauḍa towards the close of the sixth century A.D. He belonged to the same type of military adventurer as Yaśodharman of Mālwa⁷. We know nothing about their predecessors and successors. They rose and vanished like meteors leaving behind their splendid military glory. But the

1. Select Ins I—p.350; 354; 357 2. Ibid

3. E. I.,—XIV, p. 110

4. Mahākuta Ins.—I. A. XIX, p. 16

5. E. I.—XVIII. P. 60

6. Hist. of N. E. India, p. 139

7. His Māndāsore ins :—C. I. I :—III. P. 146 ; Ind. Ant :—XVIII P.219; XX. P. 188

contemporary records give details of Śaśāṅka's career and achievements. Bāṇabhaṭṭa calls him the ruler of Gauḍa, and Hiuen-Tsang describes him as the ruler of Karnaṣuvarṇa.

In the Rohtāgarh seal-matrix¹ his name is recorded as "Śrī-Mahāsāmanta Śaśāṅkadevasya" (i.e. "of the illustrious great vassal Śaśāṅka"). It may, therefore, be conjectured that Śaśāṅka at first began his career as a subordinate chieftain ruling under Avantivarman of the Maukhari dynasty or Mahāsenagupta of the Later Gupta dynasty². The Harāhā inscription of Īśānavarman³ and the Deo-Baranak inscription of Jīvitagupta II⁴ record the supremacy of Īśānavarman, Sarvavarman and Avantivarman over Bihar. Again, the Āṣṣad inscription of Ādityasena⁵ refers to his grand-father Mahāsenagupta's defeat of Susthitavarman on the bank of Lauhitya. Susthitavarman was the king of Kāmarūpa. Avantivarman and Mahāsenagupta were contemporaries of Śaśāṅka. He was, thus, the feudatory of one or other of the two.

According to Hiuen-Tsang and Bāṇabhaṭṭa, he became the master of Gauḍa ; and Karnaṣuvarṇa was his capital. During his reign the political condition of northern India became complicated after the marriage of Rājyaśrī, the daughter of Prabhākaravardhana, with Grahavarman of Kanauj. The kingdom of Kanauj and Thāneswar were, thus, united by a successful wed-lock. In order to counter-act this Śaśāṅka formed an alliance with Devagupta of Mālwa. They, then, jointly attacked Kanauj, and its ruler Grahavarman was defeated and killed in the battlefield. His wife, Rājyaśrī, was

1. Corpus, III, P. 284

2. I. H. Q. XII, p. 457; Hist. Beng. I. p. 59 Decline of the Kingdom of Magadha (1st. Ed.) (Dr. Sinha) p. 222-3

3. Ep. Ind. XIV p. 110

4. Corpus III, p. 213 (No. 46)

5. Ibid : 42, I. H. Q., XII, p. 457

taken captive. His supremacy over Orissa is also proved by his Ganjam plates¹ of 619 A.D.

The news of this victory reached Rājyavardhana of Thāneswar. He at once marched against Devagupta who was defeated by him. He then advanced towards Śaśāṅka. But Rājyavardhana "was allured to confidence by false civilities on the part of the king of Gauda, and then weaponless, confiding, and alone, despatched in his own quarters."² He was, thus, treacherously murdered by Śaśāṅka. This account is upheld by Mr. C. V. Vaidya³, Dr. R. G. Basak⁴ and Dr. D. C. Ganguli⁵. The Chinese pilgrim also states, "Śaśāṅka addressed his ministers in these words, if a frontier country has a virtuous ruler, this is the unhappiness of the mother kingdom. On this they asked the king to a conference and murdered him"⁶. Harsa's inscription records that "he (Rājyavardhana) gave up his life in his enemy's house, owing to his adherence to his promise (satyānurodhena)"⁷. But this is not accepted by Mr. R. P. Chanda, R. D. Banerjee and Dr. R. C. Majumdar⁸. In their opinion, Bāna and Hiuen-Tsang were biased against Śaśāṅka who was against Buddhism and antagonistic to Harṣavardhana. Bāna refers to Śaśāṅka as "the vile Gauda (Gaudādhama)" or "the serpent of Gauda (Gauda-Bhujāṅga)". Thus, in their opinion Rājyavardhana was defeated and killed in fair fight.

In that case, why did Śaśāṅka not occupy Kanauj after his victory? It is, however, certain that Harṣavardhana became furious with him for the death of his elder brother. The Si-Yu-Ki informs us that Harṣavardhana first marched,

1. E. I. VI p. 143; I. H. Q. XII, p. 459; E. I. XXIII. p. 197

2. Cowell, Eng. Tr. of Harsacarita, p. 192

3. Medieval India, I., p. 4

4. Hist. of N. E. India, p. 144-50

5. I. H. Q.—XII, p. 462-64

6. Beal-Records-p. 210-211 ; Watters I, p. 343, Life p. 83

7. E. I. VI p. 210

8. Gaudarājamālā—p. 8-10, Early Hist. of Bengal p. 17-18 Hist. of Beng. I

towards the east, apparently against the Gauda king, Śaśāṅka. The She-Kia-Fang-Chi further states, "so the king with Kumārarāja (Bhāskaravarman of Kāmarūpa) destroyed (subdued?) the heretical king Śaśāṅka, his army and his followers"¹. It is, thus, suggested that the combined forces of Harṣa and Bhāskaravarman stopped the aggression of Śaśāṅka. The Ārya-Mañjuśrī-Mūlakalpa also records the conflict between the king Ha (Harṣa) and Soma (Śaśāṅka). Soma was defeated "and was forbidden to move out of his country"². The king Ha or Harṣa was duly honoured in the land of the Mlecchas (i.e. the eastern country) and returned home³. But the Ganjām plate of 619 A.D. records the power of Śaśāṅka over Bengal and Orissa. On the other hand, if we believe the account of the She-Kia-Fang-Chi his defeat took place sometime after that date. His heavily adulterated gold coins also signify the martial and material loss of the country⁴. According to Ma-Twan-lin, Harṣa assumed the title of "the king of Magadha" in 641 A. D.⁵ and that took place long after the death of Śaśāṅka. Dr. R. S. Tripathi is of the opinion that Bengal passed into the hands of Harṣa after the death of Śaśāṅka.⁶

Although Śaśāṅka had a very humble beginning, his name must be preserved in the annals of Bengal as the first great king of Bengal. He not only made Gauda a powerful state, but he also extended the influence of the Gauda country over the southern parts of Bihar and Orissa. He even attempted to dominate the political affairs of northern India by conquering the Mahodayaśrī (Kanauj) and forming an alliance with Devagupta of Mālwa. Moreover, he was a

1. Dr. P. C. Bagchi-Ref. (Early Hist. of N. India-Dr. S. K. Chatterjee-p. 248)

2. Jayaswal, p. 50, Text p. 54

3. Ibid

4. Hist. of Beng. I, p. 79; J. N. S. I. (1960)—XXII

5. Hist. of Kanauj-Ch. IV & V

6. Hist. of Kanauj-Ch. IV & V.

Śaiva and wanted to revive Śaivism with full glory in Bengal. Thus, in many senses he was the precursor of the Pāla imperialism in Eastern India.

Period of Anarchy

For about a century before the Pālas came to power, the political history of Bengal is one of anarchy, confusion and disintegration¹. The death of Śaśānka at about 637 A. D. proved a death blow to Bengal for sometime. He had successfully united the northern and western parts of Bengal. But after his death the two regions were separated. This is also corroborated from the accounts of Huen-Tsang and Tārānāth². He paid a visit to Bengal at about 638 A. D. He describes Bengal proper as split up into four kingdoms, viz. Puṇḍravardhana, Karnaśuvarṇa, Samatata, and Tāmralīpta.

After the death of Śaśānka, Bengal lost all its political solidarity. The neighbouring powers conquered it several times in succession. In the opinion of Tārānāth there was not a king in the whole country. Every influential Kṣatriya, Brāhmin and respectable merchant ruled their own locality independently. Their autocratic rule brought the people great suffering.³

Certain parts of Bengal were conquered by Bhāskarvarman of Kāmarūpa. But the nobles of Bengal were not idle. At the beginning of the eighth century a king of the Śaila dynasty made himself the master of Puṇḍravardhana (North Bengal). This was followed by the invasions of Yaśovarman of Kanauj and Lalitāditya of Kashmir. Śrī-Harsa (or Hariśa), the king of Kāmarūpa also invaded Bengal.

1. History of Bengal-I, (1943) p. 89; Khalimpur C. P. :—E. I-IV. P. 243.

2. I. A :—IV. P. 365—66.

3. Ibid.

THE PĀLAS OF BENGAL

Gopāla

For a few centuries there was "Mātsyanyāya" in Bengal ;¹ might was right and the sword was the only arbitrator. But the evil brought its own remedy. To put an end to this insufferable state of things, the people of Bengal met together in an informal assembly. They then elected a chief, named Gopāla, as their king. Thus, the famous Pāla dynasty of Bengal was founded in 750 A. D.²

We do not know any detail about the family history of Gopāla. It is evident from the Pāla epigraphs that his grandfather Dayitaviṣṇu and his father Bapyāṭa were great warriors. It is also very probable that Gopāla was also a well known warrior,³ for at a time of great danger it would have been unwise to elect an ordinary man to the throne without any military experience or royal heritage.

We do not know the definite date of accession to the throne by Gopāla. But it was probably in 750 A. D. that he assumed royal power. It is equally doubtful whether he was elected as the king to rule over the whole of Bengal. But it is certain that the whole of Bengal came under his sway within a short time. He, ultimately, consolidated his dominions from "the Himālayas to the sea". Moreover, after the anarchy and misrule of a century and a half he brought peace and prosperity throughout his empire. Most probably like the other great rulers of ancient India, Gopāla wanted to establish a great empire in northern India. He conquered Magadha and when he proceeded towards the north-west, he was defeated by his rival Vatsarāja of the Gurjara-Pratihāra dynasty.⁴ He was also proceeding towards the east.

He was an ardent Buddhist and founded a monastery at

- 1. Khalimpur C. P. :-E. I :-IV. P. 243.

2. Ibid.

3. Ibid.

4. Cavalier Prasthi—E. I.—XVIII, P. 101.

Uddandapur in Bihar. He died at about 770 A. D. He left his flourishing kingdom to his son and successor Dharmapāla.

Dharmapāla

Dharmapāla was the real founder of the greatness of this dynasty in north-eastern India. After consolidating his power over Bengal, he launched a campaign against Indrāyudha of Kanauj. Indrāyudha was defeated and deposed from the throne. Dharmapāla then placed his own nominee, Cakrāyudha, on the throne of Kanauj¹. But he was defeated by Vatsarāja of the Gurjara-Pratihāra dynasty. This is corroborated by the Wāni and the Rādhānpur grants².

Their conflict was the natural outcome of the imperial designs of both these powers. Dharmapāla inherited a powerful and consolidated kingdom from his father. He, then, began to extend his dominion towards the west, when the political situation of northern India admirably suited his ambition. Unluckily Vatsarāja also felt the same urge for imperial ambition. He, then, wanted to utilise the same opportunity by pushing his conquests towards the east. Thus, in their contest Dharmapāla was apparently displaced from the throne of Kanauj³. But the situation took another turn by the providential intervention of the Rāṣṭrakūṭa king Dhruva in north Indian politics. He inflicted a crushing defeat upon Vatsarāja and forced him to take shelter "into the trackless desert of Rājputana"⁴. After that he boasted that he had defeated a Gauda king who was no other than Dharmapāla. The Saūjān grant⁵ of his grandson states thus,—

“गङ्गा-यमुनयोर्मध्ये राज्ञः गौडस्य नश्यतः
तद्गोलीतारविन्दानि धेतुमन्नासि यो हरेत्” ।

1. E. I :—IV. P. 243 ; Gaudalekhamālā—P. 11. 6 :—H. II :—P. 111.
2. E. I :—VI. P. 244 ; I. A :—XI. P. 157.
3. E. I :—XVIII P. 101.
4. E. I :—VI. P. 244 ; I. A :—XI, P. 157.
5. E. I :—XVIII. P. 250 ; Also-Baroda and Surāt Plates of Karkarāja :—I, A :—XII. P. 160 ; E. I XX P. 145.

But this defeat is not recorded in his own inscription nor in his son's records. It is only recorded in his grandson's inscription. Thus, in the opinion of Dr. R. C. Majumdar, Dhruva after defeating Vatsarāja, who had defeated Dharmapāla, vaguely, claimed to have defeated the Pāla king.¹

After the death of Vatsarāja and Dhruva, Dharmapāla became all powerful in northern India. Again, he occupied the throne of Kanauj and placed Cakrāyudha upon it. Apparently after that memorable incident he convened an imperial council at Kanauj. It was largely attended by good many kings of northern India. They were the kings² of,—

भोजैर्मृतस्यैः समद्रैः कूरु-यदु-यवनावन्ति-गान्धार-कीरै-
भूपैर्व्यालोल-मौलि-प्रणति-परिणतैः साधु-सस्कीर्यमाणः ।
हृष्यत्-पाञ्चालवृद्धोद्धत-कनकमय-स्वाभिषेकोदकुम्भो
दत्तश्रीः कान्यकुब्ज-सत्सलित-वसित-भूतता-तक्ष्म येन ॥ (१२)

"..... he installed the illustrious king of Kānyakubja, who readily was accepted by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gāndhāra and Kīra kings bowing down respectfully with their diadems trembling and for whom his own golden coronation jar was lifted up by the delighted elders of Pāñchāla". This is also corroborated by a verse from the Bhāgalpur inscription of Nārāyaṇapāla³. It runs thus :—

जित्वेन्द्रराज-प्रभृतीनराती—
नुपार्जिता येन महोदय-श्रीः ।
दत्ता पुनः सा वलिनार्थयित्रे
चक्राशुधाथानति-वामनाय ॥ (३)

1. H. B. :-P. 111.

2. E. I. :-IV, P. 243 ;

Gaudalekhamālā P. 11 ;

3. J. A. S. B. :-XLVII, P. 584 ;

Gauḍa :-P. 56.

So we are in a position to say that after defeating Indrāyudha or Indrarāja, he placed his own nominee, Cakrāyudha on the throne of Kanauj. Apparently, therefore, Dharmapāla made himself suzerain in northern India. But the success of the Pāla king was, however, short lived. Only for a brief period had the Rāstrakūṭa king lost some interest in north Indian politics. After the death of Dhruva his son and successor Govinda III (cir. A. D. 794—814) ascended the throne of the Rāstrakūṭa empire. Within a short time he was able to consolidate his power in the Deccan. He, then, turned his attention towards the north. He is said to have "carried away in battles the fair and unshakable fame of king Nāgābaloka". He was none other than Nāgabhaṭṭa II who was the son and successor of Vatsarāja. After that victory he marched towards the Himālayas and "Dharma-Cakrāyudha" submitted to him of his own accord. This is recorded in the Sañjān grant¹ which runs thus :—

, स्वयमेव प्रणतौ.....धर्मचक्रायुधौ ।

But in the opinion of Dr. R. C. Majumdar this was evidently exaggerated by the court-scribe, for the combined army of Dharmapāla and his vassal could not resist the north-eastern march of Govinda III².

Govinda III soon retired to the Deccan and was engrossed in internal affairs. Available sources suggest that Nāgabhaṭṭa II seized the opportunity and consolidated his position by successful diplomatic policy. He, then, marched against Kanauj and defeated Dharmapāla's vassal Cakrāyudha. This ensured a battle between Dharmapāla and Nāgabhaṭṭa II, the result of which seems to have been favourable to the latter³.

1. E. I :—XVIII. P. 250

2. H. B :—P. 112.

3. Ibid :—111.

The Jodhpur inscription (A.D. 837) of Bauka¹ informs us that his father Kakka, who was apparently a contemporary of Nāgabhṭṭa II "gained renown in fighting with the Gaudas at Mudgagiri (modern Monghyr)". This indicates that the Pratihāra army overran the Gangetic doab. After that great event the Pratihāra seat of government was removed to Kanauj which, henceforth, continued to be the capital of the dynasty.

This practically ended the almost hereditary tripartite struggle which was followed by a short period of shuffling and commotion. The occupation of Kanauj by the Gurjara-Pratihāras was the most abiding result born out of this struggle of fluctuating fortunes.

Let us come back to review the other activities of Dharmapāla. He was a zealous Buddhist and founded the famous monastery at Vikramaśilā. He was also perfectly tolerant to other religious faiths. He granted lands for the worship of the Brāhmanical deities and respected the caste-system of the Hindus. A devout Brāhmaṇa was appointed as his minister.²

Devapāla

After his death his son and successor Devapāla ascended the throne. He was regarded as one of the greatest of the Pāla rulers, enjoying the biggest empire. His Nālandā copper³-plate records that Devapāla fought against the Gurjaras, Drāviḍas, Kāmbojas, Utkalas and Kāmarūpas. According to some Indologists the Drāviḍas were the Rāṣṭrakūṭas of Deccan. But the identification of the Rāṣṭrakūṭas with the Drāviḍas is doubtful, for the Drāviḍa country indicates the whole of Deccan Peninsula. In the opinion of Prof. H. C. Roychaudhury the Drāviḍa king whom Devapāla defeated

1. E. I. :—XVIII. P. 99. ; J. B. O. R. S. ; (1928). P. 489.

2. H. II :—P. 115.

3. E. I. :—XVII. P. 318.

was the Pāṇḍya King, Śrī-Māra-Vallava. The Gurjara king was none other than Rāma-bhadra, the father of Bhoja I. Moreover, the Bara inscription and the Daulatpur copper plate indicate that he occupied Kanauj in A.D. 836.¹ But the Gwalior Praśasti seems to suggest that Devapāla himself was defeated by Bhoja I.²

The Kāmboja country³ is described as extending from Pāñchāla and lying to the south-east of the Mleccha country. The Kāmbojas are recorded in Aśoka's inscriptions along with the Yavanas or Greeks of the Kabul valley. And the heart of ancient Kāmarūpa was the Gauhati region of Assam. It was celebrated for the famous temple of Kāmākhyā which is situated a few miles from Gauhati. The Utkala country is a well-known place. It roughly comprised the Balasore region and was also known as Uttara-Tosati.⁴ Devapāla also vaguely claimed to have defeated some of the kings of the Uttarāpatha.

He, thus, became one of the powerful kings of northern India and his fame reached far and wide. With the permission of Devapāla, Mahārāja Balaputradeva of Śumātrā erected a monastery at Nālandā and at his request Devapāla granted five villages for its maintenance.

He ruled for at least thirty-five years (cir. A. D. 815-850). Like his father, he was also a great patron of Buddhism and beautified the Mahāvihāra at Nālandā. With Devapāla ended the most glorious period of the Pāla history. After his death the Pālas went through a rough course of rising and falling for about three centuries.

The Successors of Devapāla

After the death of Devapāla, Vīgrahapāla I came to

-
1. Gurjara-Pratibhāra (Dr. Majumdar) P. 48; Hist. of Kanauj- (R. S. T.)-237-38.
 2. C. I :—XVIII. P. 101.
 3. Dr. Sircar's Studies in the Geography..... etc. P. 92, 93
 4. Ibid., P. 140

went out of their hands. This was due not only to the weakness of Nārāyanapāla but also to internal troubles among the members of the Pāla dynasty.

After his death his two sons Rājyapāla (cir. A. D. 908-940) and Gopāla II (cir. A. D. 940-960) ruled successively. Rājyapāla's reign was comparatively peaceful. His enemy of the Pratihāra dynasty was defeated by Indra III of the Rāṣtrakūta family. Thus, the glory of the Pālas and the Pratihāras began to decline. Many new dynasties tried to set up their power over the Āryāvarta. In the middle of the tenth century the Candellas of Bundelkhand, the Kalacuris of central India attacked the Pāla kingdom again and again. Many little states had also sprung up in Bengal.

After the death of Gopāla II his son Vigrahapāla II (cir. A. D. 960-988) came to the throne. During his reign the Pāla empire continued to decline. After him his son Mahīpāla I succeeded to the throne. He was an able ruler. He restored the fallen fortunes of his family. According to the Bhāgalpur¹ and Nārāyanpur inscriptions he reconquered East Bengal. But it was not possible for him to go to East Bengal without conquering the West or North Bengal. From his Bāngadh inscription² it is quite clear that North Bengal was under his sway. Probably they were conquered during the early years of his reign.

As soon as he restored the Pāla power over Bengal a vast army of Rājendra Cola defeated him and turned "the bay of Bengal into a Cola lake".³ Soon after their return to Kāñchi, Mahīpāla I was able to gain control over Bengal. From his records it may be said that he had hold over Magadha, Mithilā (North Bihar) and Vārānasi. But shortly

1. I. A. :—XLVII. P. 110 ; J. A. S. B. :—47 ; P. 16.

2. E. I. :—XIV. P. 324.

3. Tirumālāi inscription—Chola-P. 247
—(N. K. Śāstrī) ; E. I. :—IX. P. 232-33.

after this, Gāṅgeyadeva of the Kalacuri dynasty defeated him and occupied Vārāṇasi.

During his reign Sultan Mahamud of Gazni attacked north-western and western India. At first the rulers of Āryāvarta tried to resist the common enemy jointly. But Mahīpāla I could not join with them, as he had to encounter the powerful armies of Rājendra Cola and Gāṅgeyadeva. It would, thus, be improper to call him a coward.

After his death his son Nayapāla came to the throne. He ruled for at least sixteen years (cir. A. D. 1038-1054). During his reign Karna, the son of Gāṅgeyadeva attacked Magadha and defeated Nayapāla. But he could not occupy the capital city of the Pālas and only plundered the Buddhist temples. Ultimately a treaty was concluded between Nayapāla and Karna.¹

After Nayapāla his son Vigrahapāla III ruled the Pāla kingdom. During his reign Karna again attacked Bengal; but finally he was unsuccessful. At last a peace was concluded between them by Karna's giving his daughter, Yauvanaśrī in marriage with Vigrahapāla III².

After the death of Vigrahapāla III, the Pāla power became very weak. Many independent dynasties had been started in different parts of Bengal and Bihar. Even the Cālukyas of Karnāṭa and the rulers of Orissa attacked the Pāla kingdom. Vigrahapāla III had three sons, viz. Mahīpāla II, Śūrapāla II and Rāmapāla. After the death of his father, Mahīpāla II became king. In spite of that disorder and confusion went on unabated. His suspicions fell on his two brothers and he put them in prison.

During his reign the feudal lords of Varendra revolted against his authority. The revolt was mainly headed by the Kaivartas³. Divya (or Divyaka) was their leader. After the

1. H. B.

2. Ibid.

3. E. I :—IX; P. 329.

death of Divya his brother Rudoka and, then, his son, Bhīma headed the rebellion¹. Ultimately Varendra was lost to the Pāla control. That we know from the account of the Rāmacarita of Sandhyākara-Nandī. Mahipāla II was unable to defeat them and lost his life ingloriously. His brother, Śūrapāla became the king. But his rule was very brief. He was succeeded by his brother Rāmapāla. Rāmapāla tried his best to get back Varendra, but he was unsuccessful. He, then, formed an alliance with his contemporary rulers. His main patron was the Rāstrakūta king, Mathanadeva. The Rāmacarita of Sandhyākara-Nandī has given a list of kings who helped Rāmapāla. He, then, marched against Varendra. After great fighting, Bhīma lost his life in the battlefield. After a long struggle Rāmapāla regained Varendra². He founded a new capital after his own name.

His reign was a restoration of the Pāla power in northern India. Out of fear and respect Varmaṛāja of Vikramapur submitted to him. Rāmapāla advanced towards the southern part of Bengal and all the kings of that part of Bengal submitted to him. The king of Kāmarūpa was defeated and submitted to him. With their active support he conquered Orissa and placed his own nominee on the throne of Orissa. From his inscriptions it is also evident that Aṅga and Magadha were within his kingdom. Moreover, he had to fight with Nānyadeva of Kaṇṇāta who was trying to establish a kingdom on the frontiers of Bengal. After the death of Rāmapāla his son Kumārapāla succeeded to the throne (cir. A. D. 1120-1128). During his reign rebellions broke out in many parts of Bengal. The king of Kāmarūpa became independent.

After him Gopāla III became the ruler of the Pāla kingdom, (cir. A. D. 1128-1144). We do not know much about his reign. It was a time of fresh disorders and revolt.

1. J. B. O. R. S :—IV, P. 273.

2. Com. Rāmacarita. 1—37.

After his death his son Madanapāla became the king. He, then, tried his best to save his kingdom from all kinds of troubles. He defeated Anantavarman Chodagaṅgadeva, but was finally defeated himself by Vijayasena of the Sena dynasty. Thus, the Pāla power was merely confined to the middle and eastern part of Magadha.

After some time Govindapāla ruled over Gaya. But we do not know definitely whether he belonged to the Imperial Pāla dynasty. He was a follower of Buddhism. He was also the contemporary of Madanapāla, and from his surname it can be conjectured that he belonged to the Pāla dynasty. It is, however, definite that by A. D. 1162 the glorious empire of Dharmapāla, Devapāla, Mahipāla, Rāmapāla and others had vanished into insignificance.

SOME INDEPENDENT DYNASTIES OF BENGAL

THE CANDRAS AND THE VARMANS

The Candras

During the period of Pāla decline several independent and semi-independent powers flourished in Bengal and Bihar. Most important among them were the Candras and the Varmans. According to Lāmā Tārānāth the Candra dynasty ruled the eastern part of Bengal from the sixth to the eighth century A. D.¹ This is not supported by any epigraphic evidence. But from the newly discovered epigraphic evidence from East Bengal we can ascertain that they ruled East Bengal from the tenth to the eleventh century A. D.

From the Bharella inscription of Ladaha-Candra² Rāmapāla copper plate,³ Kedārpur copper plate⁴, Dhulia copper

1. Hist. Beng. I

2. E. I.—XVII, 349

3. E. I.—XII, 136-42

4. E. I.—XVII 188-92

plate¹ and Edilpur copper plate² of Śrī-Candra, Dr. R. C. Majumdar³ has constructed the reign of the Candra dynasty in Bengal. According to these plates Pūrṇa-Candra was succeeded by his son Suvarṇa-Candra. Suvarṇa-Candra's next successor was his son Trailokya-Candra who was succeeded by his son Śrī-Candra. Two other names of Layaha-Candra and Govinda-Candra had also been deciphered from some image inscriptions⁴. Their names could not be connected with the Candra genealogy for nearly half a century. But the discovery of some new plates has given us the connected political narrative of the Candra dynasty.

Dr. A. H. Dani⁵ and others have discovered these copper plates from Maināmatī belonging to the reign of Ladaha-Candra and Govinda-Candra. Moreover, four copper plates of Kalyāṇa-Candra in a scrap shop of Dacca have also been brought to light by them. From these records their genealogy has been established. It runs thus :

Pūrṇa - Candra
|
Suvarṇa - Candra
|
Trailokya - Candra
|
Śrī - Candra
|
Kalyāṇa - Candra
|
Ladaha - Candra
|
Govinda - Candra

1. Ins. of Bengal III (N. G. Majumdar) P. 165-66 ; E. I. XXXIII, Part III P. 134-40

2. E. I.—XVII, p. 189-90

3. Hist. Bengl. I ; (1943)—p. 192-7

4. Ibid

5. It is mainly based on the Candras of East Bengal-by-Dr. A. H. Dani (Indian Hist Congress-1961)

They also supply us with the following maximum reigning years of the Candra kings :

Śrī-Candra	46 years	in Madanpur plate
Kalyāṇa-Candra	24 years	in Dacca plate
Ladaha - Candra	18 years	in Bharella image inscription
Govinda - Candra	23 years	in Pāikpārā image inscription ¹

We are, thus, able to establish the continuous rule of the Candras in East Bengal for at least one hundred and eleven years. Vikramapura was their Head-Quarters. The chronology of the Candra Kings is further clear from the Tirumālāi inscription of the Rājendra-Cola.² It refers to Govinda-Candra as the ruler of Vaṅgāla-deśa in 1021-23 A. D. Further light has been thrown by the Śabda-Pradīpa of Śūreśvara (or Śūrapāla). His father Bhadreśvara served Vaṅgeśvara Rāmapāla, apparently of the Pāla dynasty. His period of reign is given as 1077-1120 A. D. Bhadreśvara's father Devagaṇa was the court physician of Govinda-Candra. Govinda-Candra was none other than the Candra ruler of that name. Thus, there was hardly a gap of one generation between Govinda-Candra and the Pāla ruler Rāmapāla.

The Tirumālāi inscription records the early career of Govinda-Candra. His reign may be placed from 1020 A. D. to 1050 A. D. We can, thus, fix the date of Ladaha-Candra from 1000 A. D. to 1020 A. D., and Kalyāṇa-Candra from 975 A. D. to 1000 A. D., and Śrī-Candra from 929 A. D. to 975 A. D. The date of Śrī-Candra is also corroborated from a Dacca plate³. Śrī-Candra reinstated Gopāla who was apparently Gopāla II on the Pāla throne. He ruled from 940 to 960 A. D. The reign of Trailokya-Candra may be placed at 900 A. D. Two other Candra rulers, viz., Suvarṇa-

1. Indian Culture-VII, P. 405-16

2. E. I :—IX, P. 232—33.; Chola (N. K. Sastri)—P. 247.

3. E. I :—IX, P. 232—33 ; Chola (N. K. Śāstri)—P. 247.

Candra and Pūrṇa-Candra ruled East Bengal before 900 A. D., although they were merely subordinate chieftains ruling under the authority of the Pāla Kings. Thus, the Candras ruled the Vaṅga country from at least 900 A. D. to 1050 A. D.

Political History

From the inscriptions No. II and IV we come to know about the origin and the early history of the family of the Candras. These two records refer to Pūrṇa-Candra as the ruler of Rohitāgiri who became illustrious in the world. This verse seems to imply that Pūrṇa-Candra was a semi-independent ruler. He ruled over Rohitāgiri, of which his fore-fathers are said to have been the rulers. His son, Suvarṇa-Candra was also the king of Rohitāgiri. But the empire of the Candra kings apparently extended during the reign of Trailokya-Candra, the grand-son of Pūrṇa-Candra. He was the ruler of the whole of Candradvīpa.

Rohitāgiri is generally identified with Rotasgarh in the Sahabad district of Bihar. But this identification is by no means certain. It is suggested by Dr. N. K. Bhattasali that Rohitāgiri may be the Sanskritised form of Lāl-māṭi and refers to the Lālmāti Hills near Comilla. In any case, there is no sufficient reason to conclude that the Candras came from out-side Bengal. According to the tradition the Candra kings were the rulers of the Vaṅga country (referring mainly to the eastern part of Bengal). Thus, Rohitāgiri, the ancestral seat of their government, was somewhere in East Bengal and very probably near Comilla. In the Rāmapāla copper plate, Suvarṇa-Candra is described as becoming the follower of Lord Budhiha. It is probable, therefore, that his forefathers followed Brahmanical religion. But from his time they became Buddhists. This is also evidenced by the invocation of Lord Buddha at the beginning of all their

copper-plate grants, the assumption of the epithet "parama saṅgha" by his successors and the emblem of the wheel of Law in their seals.

Pūrṇa-Candra and his son Suvarṇa-Candra were petty chieftains ruling under the authority of the Pālas. But Suvarṇa-Candra's son Trailokya-Candra became independent sovereign who assumed the title of Mahārājādhirāja. It is recorded in his inscriptions that he was the ruler of Candradvīpa and he is also described as "ādhāro-Harikela-rāja-kakuda-cchatra-smitānām-śriyām." This is interpreted differently by different scholars. Dr. R. G. Basak interpretes it as "the support of the royal majesty smiling in the royal umbrella of the king of Harikela". But Mr. N. G. Majumdar interpretes it as "the support of Goddess of Fortune (of other kings) smiling at (i. e. joyful on account of) the umbrella, which was the royal insignia of the king of Harikela". According to the first interpretation Trailokya-Candra was the de-facto ruler of Harikela, with a number of other rulers subordinate to him. The latter view seems to be probable. Thus, Trailokya-Candra added Candradvīpa and Harikela to his paternal kingdom and felt justified in assuming the title of Mahārājādhirāja.

His further military exploits are known from newly discovered plates. The Dacca plate of his grand-son Kalyāṇa-Candra records that "if (he) had not seen in hands folded together, the crest jewel of the Gaudas, he would have placed the noose (bandhaḥ) in the form of hard chains round (the enemy's) feet. If (the enemy) had not fallen prostrate all on a sudden on the ground in salutation (or submission), he would have put (him) down immediately by his cruel sword raised high up." Trailokya-Candra seems to have been successful during the weak succession of either Rājyapāla or Gopāla II.

Trailokya-Candra was succeeded by his son Śrī-Candra. Like his father he was also an independent king and had assumed

the title of "Paramēśvara-Paramabhattāraka-Mahārājādhirāja". His conquests are known to us from the Maināmatī plates of Ladaha-Candra and the Dacca plate of Kalyāna-Candra. According to the Maināmatī plates of his grandson Ladaha-Candra, "he made complete the vows, in the form of shedding of tear-drops of the ladies of Lord of Prāgyjyotiṣa and made the blossom like lips of the ladies of the harem of the Gauḍa king devoid of smile in the shape of lotus stalk". This is also confirmed by the Dacca plate of his son Kalyāna-Candra, "(He) was moist (i. e. soft) in the act of washing away the fear of Pṛthivīpāla, was hard enterprising in the churning of Govarnna (earth and the water), was great in the great festivity of re-instating Gopāla, was a protector of sacrifices (vows) in returning the Pāla queen, who was defeated at ease and captured, and whose arm was the universal support of virtuous receptacle of various sentiments."

Śrī-Candra, thus, defeated the king of Prāg-jyotiṣa, whose identity is not known to us. He was also the contemporary of the Pāla king Pṛthivīpāla and Gopāla. It is apparent that he removed the obstacle created by Pṛthivīpāla and helped Gopāla in getting the throne. It is possible that Gopāla and Pṛthivīpāla were brothers and they fought for the the Pāla kingdom which was saved by Śrī-Candra. This gives some indication of the Pāla-Candra relation during the reign of Śrī-Candra.

After the death of his father, Kalyāna-Candra became the king of the Candra dynasty. The plate of his son Ladaha-Candra records that "he (Kalyāna-Candra) caused shedding of big tears in the eyes of the Mlecchas, and made the moon-like faces of the Gauda ladies devoid of sweet smile in the form of moon-rays, and spread spotless fame in eight directions of the globe, which became resplendent like the ray of the moon after the dispersal of the clouds". It is further clear from the Maināmatī plate of his grandson Govinda-Candra "(Kalyāna-Candra made the river Lohitya i. e. Brahmaputra)

redoubled by the tears densely dropping down from the eyes of the Mleccha ladies' who were agitated owing to the killing of their husbands ; and who, having by force snatched away the multitude of the army consisting of elephants, horses and foot soldiers in the battlefield, made the face of the king of Gauḍa bend down under the weight of shame for a long while."¹

From the above two passages it is quite clear that Kalyāṇa-Candra had extended his power over Kāmrūpa and in the deltaic region of Bengal. Now, who were the Mlecchas ? Most probably an invasion had taken place from the side of Bihar and it was duly repulsed by Kalyāṇa-Candra. Thus, he also saved the Pālas from further humiliation ; and the Pāla king became absolutely subordinate to him. His successful campaigns over the Brahmaputra delta also signify the importance of the Candra dynasty in eastern India.

He was succeeded by his son Laḍaha-Candra, whose mother was Kalyāṇa-devī. Although he was a Buddhist, he was devoted to Vāsudeva. He granted land to "Laḍaha-mādhava-bhaṭṭāraka". Most probably his respect for the Kṛṣṇa cult indicates the origin of his name Laḍaha.

His religious learning and high culture are indicated from two inscriptions : "with his (Laḍaha-Candra's) mind concentrated, (he) crossed to the other end of the ocean of learning within a short space of time, became known for his heroism with his arm playing the role of a hero in the great drama of protecting the world. He, whose dust of his lotus-like feet became fragrant with the scent of the garlands worn on the heads of the kings, brought the earth under his sole suzerainty in a few days without any effort". Again, "he went to Vārāṇasi (Banaras), which is the abode of Śambhu (Śiva) and the daughter of Himalaya (Pārvatī), bathed there in the waters of the Ganges, became free from sins, offered oblations to his

own forefathers, placed gold in the hands of (many) Brahmins ; who knows their number ? Thus, full of wisdom, he, Lord of the Earth, was alone the crest jewel of the three worlds. Fie upon others".¹

Ladaha-Candra was a man of great learning and wisdom. Although he vaguely claimed "the sole sovereignty of the world, like his predecessors he was not very much interested in warfare. According to Dr. A. H. Dani he undertook a journey to Banaras not for any military glory, but to perform an oblation (*tarpaṇa*) ceremony for his deceased father."²

His son and successor was Govinda-Candra, whose mother was Saubhāgyadevi. We know very little of Govinda-Candra from his own records. Probably his Maināmati plate was inscribed during the early years of his reign. All that we know is that like his father he was also a highly religious man with good education.

The Tirumālāi inscription of Rajendra-Cola records his conquest of Bengal in about 1021 A. D. Rājendra-Cola claimed to have defeated the Vaṅga king Govinda-Candra and "turned the bay of Bengal into a Cola lake".³

Our epigraphic records are quite silent about the successors of Govinda-Candra. Apparently within a short time they were ousted by another set of rulers known as the Varmans. Thus their glorious rule ended in East Bengal after about a century and half.

The Varmans

There is no doubt that the Varmans of East Bengal succeeded the Candras. Among their family records, the Belāva copper plate of Bhojavarman⁴ is important. It

1. Dr. Dani.

2. Ibid.

3. E. I :—IX. P. 232—33 ; Chola. (N. K. Sastri)—P. 247).

4. E. I :—IV. P. 143 ; XII. P. 37.

records the Puranic genealogy of Yadu from Brahmā through Atri, Candra, Buddha, Pururavas, Āyu, Nahuṣa and Yayāti. The reference is also made to Hari in the family of Yadu ; and the relatives of Hari were the Varmaṇs. They dominated Siṃhapura.

Thus, the Varman kings of Bengal claimed to have descended from a branch of the Yādava dynasty ruling over Siṃhapura. But opinions differs regarding the location of Siṃhapura. Some locate it in the salt-range in the Punjab,¹ others in the Siṃhapura in the Kalinga country and the rest identify it with the Rāḍha country, that is, Singur in the Hooghly district. The first is too far away and it had lost its importance even after the seventh century A. D. The last is referred to in the legendary account of Vijayasena recorded in the *Mahāvaiṃśa*. It cannot be accepted for want of further evidence. On the other hand, the kingdom of Siṃhapura in Kalinga was popular from the fifth to the twelfth century A. D. Thus, the original home of the Varmans of Bengal was perhaps in the kingdom of Siṃhapura ; and certain Varmaṇ kings also ruled the kingdom of Siṃhapuram in the fifth century A. D.

We do not know how the Varmaṇs had come to occupy East Bengal. But from the Belāva copper plate² we learn that Śātavarman laid the foundation of the greatness of his dynasty in Bengal. His father was simply recorded as a warrior, poet and scholar.

Śātavarman married Virāṣrī, the daughter of king Karna who is generally identified with Karna of the Kalacuri dynasty ruling from about A. D. 1041 to A. D. 1070. According to his Belāva record³ he conquered Aṅga after defeating its ruler. Very probably the great Kaivarta ruler

1. E. I. :—I. 10—15 ; Watters—I. P. 248—49. (Huen-Tsang) ; J. A. S. B.—(N. S.)—X. 114.

2. Ibid. F. N. I.

3. E. I. :—IV. P. 143 ; XII. P. 37.

Divya had forcibly occupied that territory after defeating Mahipāla II. Thus, during the days of anarchy and confusion he occupied East Bengal. After that he launched a successful campaign against Kāmarūpa. He, then, crushed the power of Govardhana. He was probably another adventurer like Śātavarman who tried to catch fish in the troubled waters of Bengal. But it is difficult to believe that a petty chief like Śātavarman who had come from outside, had so many successful campaigns to his credit. It is suggested by Dr. R. C. Majumdar¹ that he accompanied the Kalacuri king Karna on his Bengal expeditions. Perhaps it would be more reasonable to regard him as a follower of both Gāṅgeyadeva and his son Karna. Gāṅgeyadeva claimed to have defeated the rulers of Anga and Utkala. His son Karna is said to have exercised some sort of supremacy over Gauda, Vaṅga and Kaliṅga. The Paikar inscription² records that his conquests extended as far as the Bhāgirathī river. According to the Rewa stone inscription³ he claimed to have defeated a king of the eastern country which was very probably the Vaṅga country. If we assume Śātavarman to be the ruler of Siṃhapura in Orissa, he might have joined the Kalacuri rulers in their eastern campaigns and ultimately carved out an independent kingdom for himself in East Bengal after ousting the Candras from there.

His queen Virāṣī had a son, named Śāmalavarmadeva (Śāmalavarman). It is, thus, suggested that he succeeded to the throne of his father. But from the Vajrajogini copper plate⁴ of Śāmalavarmadeva it is also suggested that one

1. H. D. :—

2. Annual Report of the Archaeological. S. of India :—1921—22. P. 78—80.

3. Bāṅgālār Itihās :—(R. D. Banerji)—276; J. A. S. B. :—(N. S.)—X. 124; E. I. :—XXIV. 105. I. H. Q. :—XII P. 473.

4. Mod. Rev. :—1932 P. 529—32; Bhāratvarṇa (Kārtika 1930) P. 674.

Harivarman succeeded Sātavarman. The name of Harivarman was familiar to us long ago from the colophons of the two Buddhist manuscripts, copied respectively in the 19th and 39th years of his reign. In the former he assumed the titles of Mahārājādhirāja, Parameśvara and Paramabhaṭṭāraka. His name is recorded in the Bhuvaneśvara inscription¹ of his minister Bhaṭṭa Bhavadeva. He is also known from his Sāmantasāra copper plate² grant from Vikramapur. In his copper plate his name is recorded with full royal titles. His father's name is also inscribed there. Mr. N. Vasu reads it as Jyotivarman; but in the opinion of Dr. N. K. Bhattasali, he was Syotirvarman. If the latter reading is true, he must be regarded as a brother of Sāmalavarman. This is also corroborated by the Vajrajogini fragmentary copper plate³ which contains the names of both Harivarman and Sāmalavarman. Unfortunately, the portion of the record indicating the relation between the two is missing. But as the plate seems to have been issued in the reign of Sāmalavarmadeva, Harivarman presumably flourished before him. Hairvarman was perhaps the elder brother and predecessor of Sāmalavarman.

However, the only definite information about Harivarman is that he ruled over Eastern Bengal with Vikramapur as his capital. He had a long reign of more than 46 years. It is also suggested from the Rāmacarita that the chief Hari at first allied with Bhīma and then with Rāmapāla. He was probably the Varman ruler Harivarman. Harivarman was succeeded by his son but we do not know his name from his family records.

The Varmanas of Bengal are familiar from historical traditions. The Vaidika Brāhmaṇas claimed that their ancestors at first settled in Bengal during the reign of Sāmala-

1. Ins., of Bengal III. 25.

2. Mod. Rev. 1932—P. 529-32; H. B. :—P. 201-2.

3. Ibid.

varman. It is also narrated in another anecdote that they took up residence in Bengal in the time of Harivarman. But according to the genealogical books of the Vaidika Brāhmanas they first came to Bengal at the invitation of Sāmalavarman in the Śaka era of 1001 (A. D. 1079). Thus, some genuine traditions about Sāmalavarman were preserved in Bengal¹.

We learn from the Belāva copper plate² of his son Bhojavarman that Sāmalavarman had many queens. Among them Mālavadevi was his chief queen who had a son Bhojavarman by name. Apparently he succeeded to the throne after the death of his father. He assumed the title of Parama-Vaiṣṇava and Mahārāja. There is also the reference to the Visnu-Cakra-mudrā in line number 48 of his Belāva copper plate.

From the above account it may be deduced that the Varmans were followers of Visnu. They were also orthodox supporters of the Vedas. Moreover, the accession of the Varmans was fully in keeping with the spirit of the age. Although of course, it may be mere coincidence that two Buddhist ruling dynasties, such as, the Palas and the Candras of Bengal, were duly supplanted by the Senas and the Varmans, who had orthodox Brahmanical faith, from other parts of India. But the Varmans could not maintain their authority for long time. They were ousted from East Bengal by the Senas immediately after the reign of Bhojavarman.

The Senas of Bengal

The ancestors of the famous Sena dynasty of Bengal came originally from the Karnāṭa region³. This is roughly identical with the southern parts of the Bombay presidency, Hyderabad State and the north-western part of the Mysore State. In their

1. H. D. P. 201—203.

2. E. I. ;—XII 37.

3. H. D. ;—P. 205.

family records they are recorded as Brahma-Kṣatriya of the lunar race. But in the ancient genealogical table they are stated to be Vaidyas ; and some scholars try to place them as Kāyasthas. But it is not certain, when they migrated to Bengal from Kārṇāṭa. The Deopādā inscription of Vijayasena¹ records that Sāmantasena proceeded towards Rāmeśwar-Setubandha and subdued his enemies. But in his last days he settled down on the bank of the Ganges. - Thus, it is clear that he was the first man to settle down in Bengal. It is also recorded in the Naihāti copper plate of Vallālasena¹ that many princes of the lunar race were the ornaments of Rāḍha ; and Sāmantasena was born in that race.

It is also suggested that the Senas were employed in high offices like generals under the Pālas and when the Pāla power became very weak, they usurped the power in Bengal. This is supported by the Pāla records. It is further suggested that the ancestors of the Senas came to Bengal along with some invaders from the Deccan. At first they established themselves as vassal lords and gradually founded an independent kingdom in West Bengal. This is supported by the fact that the Calukyas from the Kārṇāṭa country invaded Bengal more than once.

Sāmantasena was probably a subordinate ruler who assumed the title of Mahārāja. But in his family records his son Hemantasena and his queen Yaśodevī used the titles of Mahārājādhirāja and Mahārāṇī respectively. We know very little about him. It is, however, suggested by Dr. R. C. Majumdar that he was probably a vassal king under Rāmapāla.²

After the death of Hemantasena his son Vijayasena came to power. According to his own record he ascended the throne in about A. D. 1095. It is also known to us that

1. Ins. of Beng :—III P. 42.

2. Ins. of Bengal :—III P. 68.

3. H. B :—P. 210.

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1. Ins. of Beng :—III P. 42.

2. Ins. of Bengal :—III P. 68.

3. H. B :—P. 210.

Rāmapāla ruled from cir. A. D. 1077 to A. D. 1120. Thus, Vijayasena had to rule as a subordinate ruler for about twenty-five years, and among the vassal kings, who helped Rāmapāla in his conquest of Vārendra, there was one known as Vijayarāja of Nīdrāvati. He was, perhaps, identical with Vijayasena.

Vijayasena, however, made full use of the Pāla down-fall. His chief queen Vilāsadevi was a princess of the Śūra dynasty. We come across a certain Lakṣmīśūra, the king of Aparā-Mandār, in forest areas among the vassal chiefs of Rāmapāla and a certain Ranaśūra, the king of south Rādha from the inscription of Rājendra Cola. It is, thus, apparent that in the eleventh century the south Rādha was under the Śūras. Thus, by matrimonial relation with the Śūras, Vijayasena was able to establish his political power over Rādha. But the main cause of his predominance was the occupation of Bengal by Āch, a vassal of the Karmātarāja.

It is however, beyond doubt that shortly after the death of Rāmapāla, Vijayasena established independent power in Bengal. By defeating Varmaarāja, he conquered east and south Bengal. It is recorded in the Deopādā inscription¹ that Nānya, Vīra, Rāghava and Vardhana were defeated by him. The Kāmarūparāja and Kaliṅgarāja were also vanquished by him. He, then, compelled Gauḍarāja to flee away from his kingdom. Nānyadeva was the king of Mithilā; but it is very difficult for us to identify Vīra, Vardhana and Rāghava. The Gauḍarāja defeated by him was no other than Madanapāla of the Pāla dynasty. He had, thus, a good hold over at least the eastern and western parts of Bengal and he must have possessed considerable power. Otherwise he could not have attacked neighbouring states like Kāmarūpa and Kalinga.

The Deopādā inscription records that Vijayasena sent a fleet against the Pālas of Magadha and the king of the Gāhaḍvālas. But it is not clear from his inscription whether

his expedition against the Gāhadvālas was successful. Thus, during the last days of the Pālas the petty rulers divided Bengal into so many kingdoms. Again, there was disorder and confusion in Bengal. But Vijayasena saved Bengal from utter destruction.

After the death of Vijayasena in about A. D. 1108, his son Vallālasena assumed power. It is stated in the *Adbhutsāgara* that he was engaged in warfare with Gaudarāja, who is identified with Govindapāla of the Pāla dynasty. This is also corroborated by the *Vallāla-Carita*. During the lifetime of his father he conquered Mithilā.

His reign is famous for re-organising the caste system and introducing the practice of "Kulinism" among Brāhmanas, Vaidyas and Kāyasthas. He practised Brāhmanical Hinduism and favoured the Tāntric form of religion. He sent a good number of missionaries among the Brāhmaṇas to Magadha, Bhutan, Chittagong, Arakan, Orissa and Nepal.¹ He married Rāmadevī, the daughter of the Cālukyarāja. It can, thus, be conjectured that the glory of the Senas spread outside Bengal; and they continued their relation with their ancestral Karmāṭa country.

He was succeeded by his son Lakṣmaṇasena in A.D. 1119. It is evident from his records that before he came to power, he vanquished the king of Gauḍa and Vārānasi, and made expeditions against Kāmrūpa and Kalinga. It, thus, seems that his father defeated the Gauda king, Govindapāla, but his kingdom was not conquered by Vallālasena. His son, Lakṣmanasena completed the conquest of Gauḍa and it was renamed Lākṣmanāvati. He was the first king among the Senas to assume the title of Gaudeśvara.

Probably during the reign of his grandfather, Lakṣmaṇasena conquered Kalinga and Kāmarūpa, for they were already

1. Arch. Śury-Mayūrabhanja—I; P. EXIV; Note I:—Ins. Beng. III P. 42.

conquered by Vijayasena. But it is also probable that Lakṣmanasena had to reconquer these places. It is recorded in the copper plates of his sons that he built up monuments indicating his victory in Purusottam Kṣetra (i. e. Puri), on the sea-shore in Vārānasi and Prayāga. His victorious monuments at Vārānasi and Prayāga indicate his expeditions against the Gāhadvālarāja in the west. From the inscription of Vijayacandra and Jayacandra of the Gāhadvāla dynasty it is evident that the middle and west of Magadha were under their rule for sometime. Thus, the extension of the Gāhadvāla power in the east was dangerous to the safety of the rising Sena kingdom. A war was, thus, inevitable between the two powers. Although we do know very little of this campaign, Lakṣmanasena was successful. This is also supported by the discovery of the two copper plates of Lakṣmanasena from Bodhgayā

The Sena power was largely extended by him. His court poets, Umāpatidhara and Śaraṇa described the expeditions of an anonymous king who conquered Prāgjyotiṣa, Gauda, Kalinga, Kāśi and Magadha, and Chedi and Mleccharāja. Probably this eulogy was made to Lakṣmanasena, for all these except Cedi and Mlecchas are applicable to him. An inscription from Madhya Pradesh records that Vallarāja, the vassal of the Kalacuris (Cedi) of Ratnapur defeated Gaudeśvara. On the other hand, Lakṣmanasena claimed victory over him. Although the encounter between the two is definite, the result is uncertain.

Contemporary inscriptions record that the whole of Āryāvartta faced a great danger due to the invasion of Mahammed Ghorī. He defeated the Cauhāna king, Pṛthvīrāja and then Jayachandra of the Gāhadvāla dynasty. He sent his general Muḥammad Bakhtyar Khiljī against eastern India. He stormed Bihar in about A.D. 1197 and surprised Nalanda a year or two later. The fort of Bihar was seized by only two hundred horsemen. They plundered the whole

city and thoroughly massacred "the shaven-headed Brāhmaṇas (i. e. the Buddhist monks)". This city was famous for its Buddhist University. After his cruel massacre there was no one to explain the contents of the books in the library.

At that time Lakṣmanasena was the ruler of Bengal. He was an octogenarian; and for his exceptional qualities he was respected by all "the Rais or Chiefs of Hindustan." He was considered to hold the rank of hereditary Khalif (Caliph) or spiritual head of the country."¹ He was proverbially generous and lawful. Nudiah was his capital. It was also the ancient seat of learning. At about 1199 A.D. Muḥammad marched against Bengal with a band of well-trained horsemen. But rising in advance of the main body of his army he entered Nudiah accompanied by eighteen horsemen. He was at first treated as a horse-dealer. Suddenly he drew out his sword and attacked the unsuspecting palace guards. By that time the rest of his army joined with him. Lakṣmanasena, who was at his dinner, was completely taken by surprise. He "fled barefooted by the rear of the palace and his whole treasure, and all his wives, maid-servants, attendants and women fell into the hands of the invader. Numerous elephants were taken away and such booty was obtained by the Muḥammadans as is beyond all compute. When his (Muḥammad's) army arrived, the whole city was brought under subjection, and he fixed his head-quarter there."²

Lakṣmanasena then fled to East Bengal and established his new capital at Vikramapur in the Dacca district.¹ His reign was very famous for remarkable literary activity. He himself composed many Sanskrit poems and completed his father's Adbhutasāgara. His court poet Dhoyi composed the Pavaṇaduta. Jayadeva also wrote the Gītagovinda and the Sadukti-Karnāṃṛta was compiled by Śrīdharadāsa.

1. *Tabaqat-i-Nasiri*:—Eng; Trans; by Raverty:—(Minaj's account) P. 552—559.

2. *Ibid.*

After his death his two sons, Viśvarūpasena and Keśavasena respectively occupied the throne. We have no detailed account of their reign. It is certain that southern and eastern parts of Bengal were under their rule. They ruled Bengal for nearly twenty five years. But we do not know who were their successors. In the copper plate of Viśvarūpasena the names of Kumāra Sūryasena and Kumāra Puruṣottamasena are recorded. They, thus, belong to the royal family of the Senas. But there is no evidence that they ruled Bengal after Viśvarūpasena.

We, also, come across the names of many kings ending with the title of "Sena" in the Rājāvalī, Viprakalpatikā, Āin-i-Ākbarī and in many popular stories. But they cannot be regarded as reigning kings. In a Buddhist work, called Pañcarakṣā, there is the name of a king Madhusena. He assumed the title of Gauḍeśvara. But we do not know whether any part of the Gauḍa country was under his political control.

In the thirteenth century Buddhasena and his son Jayasena ruled Pithi in Gayā. They used the regnal year of Lakṣmanasena. This is also evidenced by a Tibetan work. According to Tārānāth, Labasena, Kusasena, Mamtasena, and Rāthikasena, ruled for eighty years. Labasena, Buddhasena, Haritasena and Pratitasena ruled under the Turks. But this is not supported by any other evidence.

Within a short time the Sena power declined very rapidly. This decline was further precepiated by the invasion of the Turks. The Vassal states and the neighbouring kingdoms became gradually powerful at the cost of the Sena territory.

CHAPTER II

TEXT AND TRANSLATION

No-I Mahāsthān Fragmentary Stone Plaque Inscription (3rd. Century B.C.)

Place : Mahāsthān, Bogra, East Bengal.

Language : Prākṛt.

Script : Brāhmī of 3rd. Century B.C.

Ref : Hist. Quart., 1934, p 57, E. I XXI, p 83.

Select Inscriptions, p 82.

Account : The Inscription was discovered at Mahāsthān on the 30th. of November 1931 by one Baru Faqir of the Mahāsthāngarh village in Bogra, East Bengal. It is now in the Indian Museum, Calcutta.

Text :

1. नैन । संवगियानं तत्त दन स- । सप्त दिन । सु-
2. माते । सुलखिते पुडनगलते । एतं
3. नि * वहिपयिसति । संवगियानं च दि * ने * *
4. धानियं । निवहिसति । दग-तिथा (ि *) यके * *
5. * * * यिकसि । सुभ्र-तिथायिकसि पि । गंडकेहि *
6. * * * यिकेहि एस कोठागाले कोसं * * *
7. * * * *

Translation

To Gobardhana of the Samvaṅgiyas was granted by order. (Or To the Samvaṅgiyas was given by order Sesamum and mustard seeds). The Sumātra will cause it to be carried out from the prosperous city of Puṇḍranagara, (And likewise) will cause paddy to be granted to the

Saṁvaṁgiyas In order to tide over the outbreak of distress caused by flood (or fire, or superhuman agency) and insect, (lit parrots) in the city, this granary and treasury will have to be replenished with paddy and Gandaka coins.

Notes

सविगयान—According to Dr. Bhandarkar, the Sanskritized form of the term is **सवङ्गीशाना**, meaning 'of the Saṁvaṁgiya people'; acc. to Dr. Barua, the Sanskritized form is **सद्वर्गिकानां**, meaning 'of persons of the Sadvargika sect of the Buddhists'.

तियायिक—The Sanskritized form is **प्रात्ययिक**, meaning distress or emergency.

No—2. Susunia Rock Inscription of Candravarman (4th Century A. D.)

Place : Susuniya Hill, Bankura Dist. West Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class of about the 4th. Century A. D.

Ref. Baṅgiya-Sāhitya-Parīṣat-Patrikā III, p. 268 N. N. Basu. Ep. Ind. XIII, p. 133. Mm. H. P. Sastri, 'Arch. Surv. Ind., (A. R.), 1927-28, p. 188. Dikshit, Select Inscriptions, p. 341. D.C.Sircar.

Account : The Inscription was discovered by Mr. Nagendra-nath Basu in Susuniya Hill, situated about twelve miles north west of the town of Bankura.

Text :

Part I

1. पुष्करशाधिपतेर्महाराज—श्रीसिंहवर्म्मशः पुत्रस्य
2. महाराज—श्रीचन्द्रवर्म्मशः कृतिः । *

Part II

1. चक्रस्वामिनः दीसप्रणतिसृष्टः ॥ *

Translation

The creation of the prosperous Mahārājā Candravarman, son of the illustrious Mahārāja Simhavarman, the lord of the Puṣkaraṇā (is) dedicated to the wielder of the discuss (Viṣṇu) by the foremost of His slaves.

Notes

Puṣkaraṇā—Some scholars wrongly identify Puṣkaraṇā with Puṣkara near Ajmer. Prof. Sircar identifies this place with village Pokharnā, a place on the river Damodara in the district of Bankura. Candravarman was a local ruler of South-West Bengal.

Dosagraṇatisṛṣṭaḥ—The term is meaningless. Mm. Haraprasad Śāstri corrects it as 'Dāsāgrenā-tisṛṣṭā', meaning 'dedicated by the foremost of the slaves of the Supreme Lord'.

No—3. Dhānāidaha Copper-plate Inscription of Kumāra Gupta I (A. D. 432-33).

Place : Dhānāidaha, Rajsahi Dist., East Bengal.

Language : Sanskrit

Script : Brāhmī of the Northern Class

Metre : Verses 1—3—Anuṣṭubh.

Ref : J. A. S. B., p 459, R. D. Banerji. Ep. Ind., p 345, Dr. R. G. Basak. Select Inscriptions, p 330, D. C. Sircar.

Account : The copper-plate was discovered from Dhānāidaha in the Natore Sub-division of the Rajsahi district in East Bengal. Mr. Akshay kumar Maitreya, Director of the Varendra Research Society of Rajsahi collected it from Mr. Ershed Ali Khan Chowdhury. It was first edited in 1909 by Mr. R. D. Banerji and re-edited in 1916 by Dr. R. G. Basak in the Bengali monthly. The Sāhitya of Calcutta (Pauṣa,

1323 B. S.). The Copper-plate is now mostly worn-out and the inscription, contained in it is a fragmentary one.

Text .

1.सम्भूतसर-शते त्रयोदशोत्तरे
2. (१०० + १० + ३)अस्यान्दिवसपूर्वाया परमदैवत-पर-
3. म-भट्टारक-महाराजाधिराज—श्रीकुमारगुप्तः कुटुम्बि.....ब्राह्मण-
शिवशर्म्म-नागशर्म्म-मह
4.वकीर्ति-क्षे भद्र-गोष्ठक-वर्ग-पाल-पिङ्गल-शुस्कक-काल-
5.विष्णु-देवशर्म्म-विष्णुभद्र-स्वासक-रामक-गोपाल-
6.श्रीभद्र-सोमपाल-रामाद्यक-ग्रामाष्टकुलाधिकरणञ्च
7.विष्णुना (शा) विज्ञापिता इह सादा (टा ?) पार-
विषयेऽनुवृत्त-मर्द्यादास्थिति-
8. नीवीवर्म्म-क्षयेण लभ्यते । तदर्हथ ममाद्यानैव क्रमेण (? रा)
दातुं
9.समेत्याभिहितैः सर्व्वमेव * * * कर-प्रतिवेशि (१)
कुटुम्बिभिरवस्थाप्य क-
10.* रि * कन * यदितो * * * तदवधृतमिति यतस्तथेति
प्रतिपाद्य
11.अष्टक-नवक-नलाभ्यामपविच्छय क्षेत्रकुल्यवापमेकं दत्तं । *
ततः आशुक्तक-
12.* प्रा (?) तृकटक-वास्तव्य-धनदोग-ब्राह्मण-वराहस्वामिनो
दत्तं । * तद्भव
13.भूष्ठा दानाक्षेपे च गुणागुणमनुचिन्त्य शरीरकाञ्चनकस्य वि-
14. र-चञ्चलत्वं * ॥ * उक्तञ्च भगवता द्वैपायनेन । *
स्वदत्ताम्परदत्ताम्वा

यो हरेत वसुधरा ।

15. स विष्टाया कृमिभूर्त्वा पितृभिः सह पच्यते ॥ * ।
 षष्टिं वर्ष-सहस्रानि स्वर्गो मोदति भूमिदः ।
16. आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ * 2
 पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर । *
 मही महोमताच्छ्रेष्ठ
 दानाच्छ्रेयोऽनुपालन ॥ * 3
17.य.....भद्रेन उत्कीर्णा स्तम्भेश्वरदासेन ॥ *

Translation :

In the year One Hundred and Thirteen of Gupta Era, on this day (as specified above), (during the reign of) Parama-daivata, Paramabhattachāraka, Mahārājādhirāja Kumāragupta, the ryots (of the village),—The Brāhmaṇas—Śivaśarman and Nāgaśarman, and the Mahattaras—Vikīrtti, Kṣemadatta, Goṣṭhaka, Varggapāla, Piṅgala, Śūṅkaka, Kāla,...Viṣṇu, Devaśarman, Viṣṇubhadra, Khāsaka, Rāmaka, Gopāla,...Śrībhadrā, Somapāla, Rāma and others, all officers, constituting the village jury and forming the local governing body of the village were informed by (a Brāhmaṇa, whose name ended in Viṣṇu) as follows :

In this Viṣaya of Khātāpāra the custom of permanent endowment (nīvi-dharma) has been nullified by another established custom, (concerning the sale of lands at reduced rates to Brāhmaṇas, purchasing it with religious motives). So it behoves you all to make a gift of land this day, according to this custom.

The neighbouring obedient house-holders, who, (also), were addressed collectively by them accepted the proposal by saying "be it so", (and accordingly), one Kulyavāpa of cultivated land was given to him, with its area measured out by 8×9 reeds.

Then (in the similar fashion), land was donated to the

Chāndogya Brāhmaṇa, Varāhasvāmin, an inhabitant of Bhrātṛkataka by an official.

So considering the merit and demerit, accruing respectively from donation and confiscation of land, and bearing in mind the unstability of body and gold, (this gift is to be preserved). As has been said by His Holiness Dvaipāyana (Vyāsa) :

Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers.

The donator of land enjoys in the Heavens for sixty thousand years and the confiscator, along with the abettor to this confiscation rots in hell for a similar number of years.

O Yudhisthira, the foremost of the kings ! preserve with care land already granted to twice-born by your fore-fathers. Preservation of land-grant is regarded as more meritorious than the making of a grant.

(This Inscription) is engraved by Stambheśvaradāsa.

Notes :

1. About twenty-eight letters at the very beginning of the inscription are lost. Dr. Sircar suggests that the first line is possibly like this :

चतुरदधि-सत्तितास्वादितयशसो महाराजाधिराज—श्रीकुमारगुप्तस्य
संवत्सर—

Line 11. Kulya-vāpa—land on which one Kulya of seed can be sown. Dr. Sircar thinks that the area of One Kulya-vāpa of land is much larger than that of one Bighā.

Line 17. Dr. Sircar suggests that the reading of the last line may be :

निषिता पट्टिकेयं अमात्य-भट्टेरा उक्कीर्णा स्तम्भेश्वरदासेन ।

meaning, 'This inscription is composed by Amātyabhadra, and engraved by Stambheśvaradāsa'.

No.—4. Dāmodarpur Copper-plate Inscription
of the time of Kumāra Gupta I (444 A. D.).

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verse 1—Anuṣṭubh.

Ref. : Ep. Indic XV p 113, Dr. R. G. Basak.

Account : Five Copper-plates were discovered from the village Dāmodarpur in Dinajpur District, East Bengal in 1915. On behalf of the Varendra Research Society, Rajshahi, Dr. R. G. Basak edited and translated them in *Epigraphia Indica*.

The plates are not like ordinary royal grants of lands, made to Brāhmanas or dedicated to Gods, but are peculiar kinds of religious sale-deeds, recording transaction between Government and purchasers, who buy land at a reduced rate with religious motives. The sale-rate is calculated in gold Dināras, and the transaction is made according to Nivīdharma, which means that, the land can be enjoyed rent-free, but is not be sold or transferred to anybody.

Text :

1. सम्ब १०० २० (+) ४ फाल्गुण दि ७ परमदेवत-परमभट्टारक-
महाराजा-
2. धिराज-श्रीकुमारगुप्ते पृथिवीपती तत्पाद-परिगृहीते पुण्ड्रवर्द्धन-
3. भुक्तदुपरिक-चिरातदत्तेनानुब्रह्मवानक-कोटिवर्ष-विषये च त-
4. निधुक्तक-कुमाराभात्य-वेन्नवर्मन्यधिष्ठाणाधिकरणञ्च नगरध्रेष्ठि-
5. धृतिपाल-सातर्थावाहवन्धुमित्र-प्रथमकुलिकधृतिमित्र-प्रथमकाय-
6. स्थशाम्बपाल-पुरोगे संव्यवहरति यतः ब्राह्मण-कप्पटिकेण
7. विज्ञापितं अरहं य ममाग्निहोत्रोपयोगाय अप्रदाप्रहत-स्त्रि
8. त-क्षेत्रं त्रि (त्रै) दीनारिक्य-कुल्यवापेन शक्यताचन्द्रार्क-तारक-मोज्येत-
9. या नीवी-धम्मेन दातुमिति एवं दीयतामित्युत्पन्ने त्रिनी दीनाराण्यु

Chândogya Brāhmaṇa, Varāhasvāmin, an inhabitant of Bhrātrkataka by an official.

So considering the merit and demerit, accruing respectively from donation and confiscation of land, and bearing in mind the unstability of body and gold, (this gift is to be preserved). As has been said by His Holiness Dvaipāyana (Vyāsa) .

Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers.

The donator of land enjoys in the Heavens for sixty thousand years and the confiscator, along with the abettor to this confiscation rots in hell for a similar number of years.

O Yudhisthira, the foremost of the kings ! preserve with care land already granted to twice-born by your fore-fathers. Preservation of land-grant is regarded as more meritorious than the making of a grant.

(This Inscription) is engraved by Stambheśvaradāsa.

Notes :

1. About twenty-eight letters at the very beginning of the inscription are lost. Dr. Sircar suggests that the first line is possibly like this :

चतुर्दवि-सलित्तास्वादितयशसी महाराजाधिराज—प्रीतुमारगुप्तस्य
संवत्सर—

Line 11. Kulya-vāpa—land on which one Kulya of seed can be sown. Dr. Sircar thinks that the area of One Kulya-vāpa of land is much larger than that of one Bighā.

Line 17. Dr. Sircar suggests that the reading of the last line may be :

लिसिता पट्टिकेयं अमात्य-भट्टे रा उत्कीर्णा स्तम्भेश्वरदासेन ।

meaning, 'This inscription is composed by Amātyabhadra, and engraved by Stambheśvaradāsa'.

No.—4. Dāmodarpur Copper-plate Inscription
of the time of Kumāra Gupta I (444 A. D.).

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verse 1—Anuṣṭubh.

Ref. : Ep. Indic XV p 113, Dr. R. G. Basak.

Account : Five Copper-plates were discovered from the village Dāmodarpur in Dinajpur District, East Bengal in 1915. On behalf of the Varendra Research Society, Rajsahi, Dr. R. G. Basak edited and translated them in *Epigraphia Indica*.

The plates are not like ordinary royal grants of lands, made to Brāhmanas or dedicated to Gods, but are peculiar kinds of religious sale-deeds, recording transaction between Government and purchasers, who buy land at a reduced rate with religious motives. The sale-rate is calculated in gold Dināras, and the transaction is made according to Nivīdharma, which means that, the land can be enjoyed rent-free, but is not be sold or transferred to anybody.

Text :

1. सम्ब १०० २० (+) ४ फाल्गुण दि ७ परमदेवत-परमभट्टारक-
महाराजा-
2. धिराज-श्रीकुमारगुप्ते पृथिवीपते तत्पाद-परिगृहीते दुन्दुवर्द्धन-
3. भुक्तादुपरिक-चिरातदेतेनानुवत्तवानक-कोटिवर्ष-विषये च त-
4. न्निशुक्तक-कुमारामात्य-वेत्रवर्म-न्यधिष्ठाणाधिकरणश्च नगरध्वष्टि-
5. धृतिपाल-सातर्थाहवन्धुमित्र-प्रथमकुलिकधृतिमित्र-प्रथमकाय -
6. स्थशाम्बपाल-पुरोगे संव्यवहरति यतः ब्राह्मण-कप्पटिकेण
7. विज्ञापितं अरहंथ ममाग्रिहोत्रोपयोगाय अग्रदाप्रहत-स्त्रि
8. लक्षेत्रं त्र(त्रै) दीनारिक्य-कुल्यवापेन शशताचन्द्रार्क-तारक-भोज्येत-
9. या नीवी-धर्मेन दातुमिति एव दीयतामित्युत्तपन्ने त्रिनी दीनाराण्यु

10. पसंगृह्य यतः पुस्तपाल-रिशिदत्त-जयनन्दि-विभुदत्तानामवधा-
 11. रणया डोङ्गाया उत्तर-पन्चिनद्वेशे कुल्यवापमेकं दत्तम् ॥
 12. स्वदत्ता परदत्ताम्वा यो हरेत् वसुन्धरा ।
 भूमि-दान-संदद्धाः श्लोका भवन्ति ।
 13. स विद्याया क्रिमिभूर्त्वा पित्रिभि सह पच्यतेति ।

Translation :

In the year One Hundred and twenty-four (of Gupta Era), on the 7th. day of Phālguna, when Parama-daivata, Parama-bhattāraka, Mahārājādhirāja Śrī Kumāra Gupta was ruling over the Earth, and the Provincial Viceroy Girātadatta was receiving favours from him in the province of Pundravardhana, and Kumārāmātya Vetravarman, appointed by him was administering the local government in the district of Kotivarṣa, in company of Dhṛupāla, the chief merchant, Bandhumitra, the chief caravan trader, Dhṛtimitra, the chief artisan, and Śāmbapāla, the chief scribe, a certain Brāhmana, Karpatika, by name, thus addressed them : 'It behoves you to make a gift, according to Nivīdharma of untitled and unreclaimed jungle land, not already given to any one, (receiving a price) at the rate of three Dināras for each Kulyavāpa for the convenience of my Agnihotra rites,—to be enjoyed (by me) for ever, as long as the moon, the sun and the stars exist.' When according to the determination of the record-keepers Risidatta, Jayanandin and Vibhudatta, it was ascertained that the lands may be thus given, then one Kulyavāpa of land was granted to him in the region north-west of Doṅgā, after three Dināras were received from him.

Thus runs the verse, concerning grant of land :

He who confiscates land given by him or by another becomes a worm in ordure and rots with his fore-fathers.

Notes :

Line 3.—The Bhukti of Puṇḍravardhana comprised the Bogra-Rajsahi-Dinajpur region of North Bengal. The chief town of Kotivarṣa district has been identified with modern Bānagarh in Dinajpur District.

Line 8.—Dr. Sircar thinks that Dināra is the Gupta Gold Coin named after Roman Danarius.

No.—5. Dāmodarpur Copper-plate Inscription of
the time of Kumāra Gupta I (448 A. D.)

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Metre : Verses 1-2 : Anuṣṭubh.

Script : Brāhmī of the Northern Class.

Ref : Ep. Ind. XV, p 133, Dr. R. G. Bśak.

Ep. Ind. XVII, p 193, K. N. Dikshit.

Select Inscriptions, p 285, Dr. D. C. Sircar.

Text :

1. सं १०० (+) २० (+) ८ वैशाख-दि १० (+) ३ परमदेवत-
परमभट्टारक-महाराजाधिराज-श्रीकुमा-
2. र-गुप्ते पृथिवी-पतौ ततपाद-परिगृहीतस्य पुण्ड्रवर्द्धन-भुक्तावुपरिक-
विरातदतस्य
3. भोगेनानुवहमानक-कोटिवर्ष-विषये तन्नियुक्तक-कुमारामात्य-वेत्र-
4. वर्म्मणि अधिष्ठानाधिकरनञ्च नगरग्रेष्ठिधृतिपाल-सार्धवाहवन्धुमित्र-प्रथ-
5. मकुत्तिकधृतिमित्र-प्रथमकायस्थशाम्बपाल-पुरोगे सम्ब्यवहरति यतः सः
6. विज्ञापितं अर्हथ मम पञ्च-महायज्ञ-प्रवर्तनायानुवृत्ताप्रदाक्षयिनी-
7. मर्यादया दातुमिति एतद्विज्ञाप्यमुपलभ्य पुस्तपाल-रिसिदत-
जयनन्दि-विभुदत्तानामव—

for watering the field, lying in the west of the village of 'Airāvata-Gorājya' was given to the petitioner, after two Dīnāras had been received from him at the established rate of three Dīnāras for each Kulyavāpa of land. Considering the religious merits of such gifts, this grant is to be respected by the administering agents in future. Thus run the verses, concerning the grants of land :

O Yudhiṣṭhira foremost of the kings ! Preserve with care lands already given to the twice-born, for the preservation of land-grants is regarded as more meritorious than the making of a grant. .

Land has been given by many persons in past, and is still being given by others. The fruit of land-grant belongs to him, who, at any time, possesses the Earth.

Notes :

Line 9. Drona is a land measure. 8 Dronas make one Kulyavāpa.

Line 10. According to Dr. Sircar, the term 'Haṭṭa-pānakaiḥ' means, 'with the right of using the canals excavated for watering the field.' It may also mean : 'along with market-places and tanks'.

No.—6 Bāḷgrām Copper-plate Inscription of the Gupta year 128 (448 A. D.)

Place : Bāḷgrām, Bogra Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3—Anuṣṭubh.

Ref. : Ep. Ind. XXI, p 78, Dr. R. G. Basak ; Select Inscriptions, p 342, D. C. Sircar

Account : The Copper-plate was discovered in 1930 from the village Bāḷgrām in the district of Bogra, East Bengal. After its discovery it was kept with the Gauda Research Society, Howrah.

8. धारण्या दीयतामित्युत्पन्ने स्तस्माद्यथानुवृत्त-त्रैदीनारिवय
कुल्यवापेन
9. द्वयमुपसंगृह्य रेरावताणोराज्ये पश्चिम-दिशि पञ्चद्रोना
10. मकाः हट्ट-पानकैश्च सहितेति दत्ताः । तदुत्तरकालं सम्ब्यवहारिभिः
धर्ममवेक्ष्यानुम
11. न्तव्याः । अपि च भूमि-दानं सम्बद्धामिमौ श्लोकौ भवतः । पूर्व-
दत्ता द्विजातिभ्यो
12. यत्राद्रक्ष युधिष्ठिर ।
मही महीवता श्रेष्ठ दानाच्छ्रयोऽनुपालन ॥ 1
बहुभिर्वसुधा दत्ता दीयते च
13. पुनः पुनः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥ 2

Translation :

In the year One Hundred and Twenty-Eight (of Gupta Era) on the thirteenth day of Baisākha, when Parama-daivata, Parama-bhattāraka, Mahārājādhirāja Śrī Kumāra Gupta was ruling over the Earth, and the provincial Viceroy Cīrātadatta was receiving favours from him in the province of Puṇḍra-vardhana, and Kumārāmātya Vetravarman, appointed by him was administering the local government in the district of Kotivarṣa, in the company of Dhṛtipāla, the chief merchant, Bandhumitra, the chief caravan-trader, Dhṛtimitra, the chief artisan, and Śāmbapāla, the chief scribe, One.....thus addressed them : "Design to make a gift (of land) to me according to the customary rule of apradākṣayanivī for my performance of five daily sacrifices." On receipt of this petition, it was ascertained, according to the determination of the record-keepers Riṣidatta, Jayanandin and Bibhudatta that the land may be granted, and accordingly, land, measuring five Dronas, with the right of using canals excavated

for watering the field, lying in the west of the village of 'Airāvata-Gorājya' was given to the petitioner, after two Dīnāras had been received from him at the established rate of three Dīnāras for each Kulyavāpa of land. Considering the religious merits of such gifts, this grant is to be respected by the administering agents in future. Thus run the verses, concerning the grants of land :

O Yudhiṣṭhira foremost of the kings ! Preserve with care lands already given to the twice-born, for the preservation of land-grants is regarded as more meritorious than the making of a grant. .

Land has been given by many persons in past, and is still being given by others. The fruit of land-grant belongs to him, who, at any time, possesses the Earth.

Notes :

Line 9. Droṇa is a land measure. 8 Droṇas make one Kulyavāpa.

Line 10. According to Dr. Sircar, the term 'Haṭṭa-pānakaiḥ' means, 'with the right of using the canals excavated for watering the field.' It may also mean : 'along with market-places and tanks'.

No.—6 Bāigrām Copper-plate Inscription of the Gupta year 128 (448 A. D.)

Place : Bāigrām, Bogra Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3—Anuṣṭubh.

Ref. : Ep. Ind. XXI, p 78, Dr. R. G. Basak ; Select Inscriptions, p 342, D. C. Sircar

Account : The Copper-plate was discovered in 1930 from the village Bāigrām in the district of Bogra, East Bengal. After its discovery it was kept with the Gauda Research Society, Howrah.

Text :

1. स्वस्ति । पञ्चनगर्या भट्टारक-पादानुध्यातः कुमारामात्य-
कुलवृद्धिरेतद्विषयाधिकरणाच्च
2. वाधिग्रामिक-त्रिवृताश्रीभोगाल्योः ब्राह्मणोत्तरान्सम्ब्यहारि-
प्रमुखान्ग्राम-कुटुम्बिनः कुशलमनु-
3. वर्या वोधयन्ति । विज्ञापयतोरत्रैव वास्तव्य-कुटुम्बि-भोयित-
भास्करावावयोः पित्रा शिवनन्दि-
4. ना कारितकं भगवतो गोविन्दस्वामिनः देवकुलस्तदसावलपवृत्तिकः ।
इहविषये समुदय-
5. बाह्याद्यस्तम्ब-खिल-श्लोत्राणामकिञ्चित्प्रतिकाराणां शशदाचन्द्रार्क-
तारका-भोज्याना-मद्वय-नोव्या
6. द्विदीनारिक्थकुल्यवाप-विक्रयोऽनुवृत्तस्तदर्थविधोस्सकाशात् षड्-
दीनारानष्ट च रूपकानाथी-
7. कृत्य भगवतो गोविन्दस्वामिनो देवकुले स्रण्ड-फुट्ट-प्रतिसंस्कार-
करणाय गन्ध-धूप-दीप-
8. सुमनसां प्रवर्तनाय च त्रिवृताथा भोगितस्य खिलक्षेत्र-कुल्यवाप-त्रयं
श्रीभोगाल्याश्चापि
9. तत्त-वाटकार्यं स्थल-वास्तुनो द्रोणवापमेकं भास्करस्यापि स्थलवास्तुनो
द्रोणवापञ्च दातु-
10. मिति । यतो शुष्मान्वोधयामः पुस्तपाल-दुर्गदत्तावर्कदासयोरव-
धारणया अवधृत-
11. मस्तोह-विषये समुदय-बाह्याद्यस्तम्ब-खिल-श्लोत्राणां शशदाचन्द्रार्क-
तारक-भोज्यानां द्विदी-
12. नारिक्थकुल्यवाप-विक्रयोऽनुवृत्तः । एवंविधाप्रतिकर-खिलक्षेत्र-
विक्रये च न कश्चिद्राजात्थ-
13. विरोध उपचय एव भट्टारक-पादानां धर्मफल-वड्भागावाप्तिश्च
तद्दीयतामिति । एतयोः

14. भोयित-भास्करयोस्सकाशात् षड्दीनारानष्ट च रूपकानायीकृत्य
भगवतो गोविन्दस्वामिनो
15. देवकुलस्यार्थं भोयितस्य त्रिवृताया स्तिलक्षेत्र-कुल्यवाप-त्रयं तलबाट-
काद्यर्थम्
16. श्रीगोहाल्यां स्थल-वास्तुनो द्रोणवापं भास्करस्याप्यत्रैव स्थले-वस्तुनो
द्रोणावाप-
17. मेवं कुल्यवाप-त्रयं स्थल-द्रोणवाप-द्वयञ्च अक्षयनीव्यास्ताम्र-पट्टेन
दत्तम् । निम्न-
18. कु ३ स्थल-द्रो २ । ते यूयं स्वकर्षणाविरोधि-स्थाने दर्वी-कर्म-
हस्तेनाष्टक-नवक-नलाभ्या-
19. मपविन्द्य चिरकाल-स्थायि-तुषाङ्गारादिना चिह्नैश्चातुर्दिशो नियम्य
दास्यथाक्षय-
20. नीवी-धर्मेन च श्वेतकालमनुपालयिष्यथ । वर्तमान-भविष्यैश्च
संव्यवहार्यादिभिरेत-
21. धर्मपेक्षयानुपालयितव्यमिति ॥ उक्तञ्च भगवता वेदव्यास-महात्मना ।
स्व-दत्ता पर-दत्ता
22. च्वा यो हरेत वसुन्धरा ।
स विष्ठायां क्रिमिभूर्त्वा पितृभिस्सह पच्यते ॥ 1
षष्टि वर्ष-सह-
23. साणि स्वर्गो मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 2
24. पूर्व-दत्ता द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महो महिमता श्रेष्ठ दानाच्छ्रेयोऽनुपाल-
- नमिति ॥ 3
25. सं १०० (+) २० (+) ८ माघ-दि १० (+) ६ ॥

lands in Trivṛta for the benefit of the temple of Lord Viṣṇu were granted to Bhoyila and one Dronavāpa of homestead land in Śrīgohālī for the purpose of dwelling site and garden to each of Bhoyila and Bhāskara, by the execution of a Copper-plate Charter in accordance with the principle of perpetual endowment—the total measurement of land sold being three Kulyavāpas and two Dronavāpas. So you shall make over (to the two) according to the principle of perpetual endowment, in places, which have no conflict with your own agricultural work, lands, measured out by the hands of an employee in charge of demarcation (Darvī karma) with 8×9 reeds and having their boundaries on four sides fixed with permanent marks of chaff and charcoal and shall preserve it for all time to come. Out of regard for religious merit this grant is to be preserved by the administrative agents of the present and future times. It has been said by the noble seer Vedavyāsa :

(For the translation of the Verses see other Inscriptions)
On this Nineteenth day of Māgha in the year One Hundred and Twenty-eight of the Gupta Era.

**No—7. Pāhārpur Copper-plate Inscription of the Gupta
year 159 (479 A. D.)**

Place : Pāhārpur, Rajsahi Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—5 : Anuṣṭubh.

Ref. : Ep. Ind. XX, p 59, K. N. Dikshit ; Select Inscriptions, p 346., Dr. D. C. Sircar.

Account : The Copper-plate was discovered by K. N. Dikshit during the excavation of a temple at Paharpur in the Rajsahi District on 19th Nov., 1927. The document registers the purchase of a fallow state land by a private individual for charitable purposes.

Text :

1. स्वस्ति ॥ पुण्ड्रवर्द्धनादायुक्तका आर्य्यनगरश्रेष्ठि-पुरोगन्नाधिष्ठाना-
धिकरणम् दक्षिणांशकवोधेय-नागिरट्ट-
2. माण्डलिक-पलाशाट्टपार्श्विक-वटगोहाली-जम्बुदेवप्रावेश्यपृष्ठिमपोतक-
गोषाटपुञ्जक-मूलनागिरट्टप्रावेश्य-
3. नित्वगोहालीषु ब्राह्मणोत्तरान्महत्तरादि-कुटुम्बिनः कुशलमनुवर्णयानु-
वोधयन्ति । विज्ञापयत्यस्मान्ब्राह्मण-नाथ-
4. शर्म्मा रतन्द्धार्या रामो च । युष्माकमिहाधिष्ठानाधिकरणे द्वि-
दीनारिक्यकुल्यवापेन शश्वत्कालोपभोग्याक्षयनीवी-समुदयबाह्या-
5. प्रतिकर-खिलक्षेत्रवास्तु-विक्रयोऽनुवृत्तस्तदहंथानेनैव क्रमेणावशोस्स-
काशाद्दीनारत्रयमुपसंगृह्यावयोः स्वपुण्याप्या-
6. यनाय वटगोहाल्यामवास्यास्काशिक-पञ्चस्तूपनिकायिक-निग्रन्थभ्रमरा-
चार्य्य-गुहनन्दि-शिष्यप्रशिष्याधिष्ठित-विहारं
7. भगवतामहंतां गन्ध-धूप-सुमनो-दीपाद्यर्थन्तलवाटकनिमित्तञ्च अत्रैव
वट-गोहालीतो वास्तु-द्रोणावापमध्यर्द्धञ्च-
8. म्बुदेवप्रावेश्य-पृष्ठिमपोतके क्षेत्रं द्रोणवाप-चतुष्टयं गोषाटपुञ्जक-
वापचतुष्टयम् मूलनागिरट्ट-
9. प्रावेश्य-नित्वगोहालीतः अर्द्धत्रिक-द्रोणवापानित्येवमध्यर्द्ध क्षेत्र-
कुल्यवापमक्षय-नीव्या दातुमिति । यतः प्रथम-
10. पुस्तपालदिवाकरनन्दि-पुस्तपातृतिविष्णु-विरोचन-रामदास-हरिदास-
शशिनन्दि-सुप्रभ-मनुदत्तानामवधारण-
11. यावदृतम् अस्त्यस्मदधिष्ठानाधिकरणे द्वि-दीनारिक्य-कुल्यवापेन
शश्वत्कालोपभोग्याक्षयनीवी-समुदयबाह्याप्रतिकर-
12. खिलक्षेत्रवास्तु-विक्रयोऽनुवृत्तस्तद्युष्मान्ब्राह्मण-नाथशर्म्मा रतन्द्धार्या
रामो च पलाशाट्टपार्श्विक वटगोहाली-स्थायि-
13. काशिक-पञ्चस्तूपकुलनिकायिक-आचार्य्य-निग्रन्थ-गुहनन्दि-शिष्य-
प्रशिष्याधिष्ठितसद्विहारं अरहतां गन्ध-धूपाद्युपयोगाय ।

14. तलवाटक-निमित्तञ्च तत्रैव वटगोहात्या वास्तु-द्रोणवापमध्यर्द्धं
क्षेत्रजम्बुदेवप्रावेश्य-पृष्ठिमपोतके द्रोणवाप-चतुष्टयं
15. गोषाटपुञ्जाद्द्रोणवाप-चतुष्टयं मूलनागिरट्ट-प्रावेश्य-नित्त्वगोहालीतो
द्रोणवाप-द्वयमाद्द्रवापद्वयाधिकमित्येवम-
16. 'ध्यर्द्धं क्षेत्रकुल्यवापप्रार्थयतेऽत्र न कश्चिद्विरोधः गुरास्तु यत्परम-
भट्टारकपादानामर्थोपचयो धर्म-षड् भागाप्याय-
17. नञ् भवति । तदेवङ्क्रियतामित्यनेनावधारणा-क्रमेणास्माद्वाह्यश-
नाथशर्मन्त एतद्भार्यारामियाश्च दीनार-त्र-
18. यमायीकृत्येताभ्यां विज्ञापितक-क्रमोपयोगायोपरि-निर्दिष्ट-ग्रामगोहा-
लिकेषु तल-वाटक-वास्तुना सह क्षेत्रं
19. कुल्यवापः अर्घ्यर्द्धोऽक्षय-नीवी-धर्मेण दत्तः । कु १ द्रो ४ ।
तद्युष्माभिः स्व-कर्षणाविरोधि स्थाने षट्क-नर्द्धरप-
20. विच्छेद्य दातव्योऽक्षय-नीवी-धर्मेण च शशदावन्दावर्क-तारक-
कालमनुपालयितव्य इति ॥ सम् १०० (+) ५० (+) ६ ।
21. माघ दि ७ । उक्तञ्च भगवता व्यासेन ।
स्व-दत्ता परदत्ता वा यो हरेत वसु-धरा ।
22. स विष्ठायां क्रिमिभूत्वा पितृभिस्सह पच्यते ॥ 1.
षष्टि-वर्षसहस्राणि स्वर्गो वसति भूमिदः ।
23. आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 2
राजभिर्बहुभिर्दत्ता दीयते च पुनः पुनः ।
यस्य यस्य
24. यदा भूमिस्तस्य तस्य सदा फलम् ॥ 3
पूर्व-दत्ता द्विजातिभ्यो यन्नाद्रक्ष युधिष्ठिर ।
महीम्महीमता श्रेष्ठ
25. दानाच्छ्रेयोऽनुपालनं ॥ 4
विन्ध्याटवीध्वनम्भस्सु शुष्क-कोटर-वासिनः ।
कृष्णाहिनो हि जायन्ते देव-दायं हरन्ति ये ॥ 5

Translation :

May there be good to all ! from Pundravardhana the District officer thus informs the city-council, headed by the Brāhmanas and the householders, beginning with the village-heads in the village of Nitvagohālī, whose right of revenue belonged to Mūla-Nāgiratta, in Pṛṣthimapottaka and Goṣātāpuñjaka in the possession of Jambudeva and in Vatagohālī,—all situated in the subdivision of Palāśātta in the district of Nāgiratta in the Division of Dakṣiṇāmśaka, after enquiring into the welfare of all : Nāthaśarman, a Brahmin and his wife Rāmī have approached us with this request : ‘There is prevalent in this council of yours the custom of sale of fallow and homestead lands, free of rent and for which no compensation is to be paid to the state according to the principle of perpetual endowment to be enjoyed for all time to come at the rate of two Dīnāras for each Kulyavāpa of land. So it behoves you to make a gift of one and a half Kulyavāpa of land, in accordance with the principle of perpetual endowment, for the enhancement of our religious merits, after collecting three Dīnāras from us,—land, which will be utilised for supply of sandal, incense, flowers, lamps, etc., and the construction of resting-place and garden for the worship of Jaina monks in the Vihāra, inhabited by the disciples and grand-disciples of the Jaina monk Guhanadin of Benaras, belonging to the sect called Pañcastūpanikāya, situated in Vatagohālī,—land, distributed as follows . 1½ Dronavāpa of homestead land at Vatagohālī, 4 Drona-vāpas at Pṛṣthimapottaka in possession of Jambudeva, 4 Dronāvāpas at Gosātāpuñja and 2½ Dronāvāpas at Nitvagohālī, in possession of Mūlanāgiratta.

Then it was ascertained thus by the Board of Record-keepers, consisting of Dhrtivisnu, Virocana, Rāmadāsa, Haridāsa, Śaśinandin, Suprabha and Manudatta, and presided over by the chief Record-keeper Divākaranandin : ‘In this council of ours there is the custom of sale of fallow and

homestead lands, free of rent and for which no compensation is to be paid to the state, according to the principle of perpetual endowment, to be enjoyed for all time to come, at the rate of two *Dināras* for each *Kulyavāpa*. The *Brāhmaṇa Nāthaśarman* and his wife pray for 1½ *Droṇavāpa* of homestead land at *Vaṭagohālī*, 4 *Droṇavāpas* of land at *Prsthimapottaka*, in possession of *Jambudeva*, 4 *Droṇavāpas* at *Goṣātapuñja* and 2 *Droṇavāpas*, along with 2 *Ādhavāpas* at *Nitvagohālī*, in possession of *Mūlanāgiraṭṭa*,—lands, in all measuring one and a half *Kulyavāpa*, to be utilised for the supply of sandal, incense and others for the *Jaina monks*, living in the *Vihāra*, inhabited by the disciples and grand-disciples of the great *Jaina monk* His Holiness *Guhānandin*, belonging to the *Pañca-stūpakulanikāyika* sect,—originally of *Benaras*, but now living at *Vaṭagohālī*, and also for the purpose of construction of a resting-shed and a garden. There is no objection to this. Besides bringing some revenue to the treasury, it would entitle His Majesty to a sixth share of the religious merit (accruing from the endowment). So the prayer may be granted.

Then according to this determination one and a half *Kulyavāpa* of land, along with dwelling sites, gardens and homestead lands in the villages, ending in *Gohālī*, mentioned above was given to the *Brāhmaṇa Nāthaśarman* and his wife *Rāmi*, in accordance to the principle of perpetual endowment after collecting from them three *Dināras*. So one *Kulyavāpa* and four *Droṇavāpas* of lands are to be given by you in places which have no conflict with your own agricultural work, after measuring them out by six-cubits-long measuring rod, in accordance to the principle of perpetual endowment, and the grant is to be preserved for all time to come,—as long as the Moon, the Sun and the stars shine. In this seventh day of *Māgha* in the year One Hundred and Fifty nine of the *Gupta Era*. It has been said by His Holiness *Vyāsa* :

for translation of verses 1-4, see English rendering of other Inscriptions.

Verse 5 · Those, who confiscate gifts, made in favour of Gods become cobras and reside in parched tree-holes of the waterless Vindhya forest.

Notes :

Line 4. 'The rates of two and three Dināras for each Kulyavāpa in the two districts of North Bengal suggest that one region was more populous and the land was more in demand there' (Select Inscriptions, p 347).

Lines 7-9. अर्धद्व = $1\frac{1}{2}$ and अर्द्धत्रिक = $2\frac{1}{2}$. 4 adhavāpas make 1 droṇavāpa, and 8 droṇavāpas make one kulyavāpa.

Line 16. The Emperor referred to is Budha Gupta (476-95 A. D.)

Line 25. Dikshit suggests that the beginning of the verse no. 5 should read as विन्ध्याटवोच्चनम्बुषु

Dāmodarpur Copper-plate Inscription of the time of
Budha Gupta (482 A. D.)

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1-3 : Anuṣṭubh.

Ref. : Ep. Ind , XV p 135, R. G. Basak ; Select Inscriptions, p 324, Dr. D. C. Sircar.

Account : The Object of the inscription is to record the purchase of one Kulyavāpa of waste land by one Nābhaka, headman of a village from Nāgadeva for the purpose of settling some Brāhmaṇas. The headman had to obtain before purchase the sanction of the Governor of the Province of Puṇḍravardhana and his Government.

1. सं १०० (+) ६० (+) ३ आषाढ- दि १० (+) ३ परमदैवत-
परमभट्टारक- महाराजाधिराज-श्रीबुधगुप्ते पृथिवीपते तत्पाद-
परिगृहीते पुण्ड्रव-
2. ऋनभुक्तावुपरिक-महाराज-ब्रह्मदत्ते संव्यवहरति । स्वस्ति । पलाश-
वृन्दकात् सविधासं महतराद्यष्टकुलाधिक-
3. रण-ग्रामिक-कुटुम्बिनश्च चण्डग्रामके ब्राह्मराधान्नक्षुद्र-प्रकृति
कुटुम्बिनः कुशलमुक्त्वानुदर्शयन्ति (यथैव)
4. विज्ञापयतो नो ग्रामिक-नामकोहमिच्छे मातापित्रोस्स्वपुण्याप्ययनाय
कदिचिद्वाह्यशास्त्रान् प्रतिवासयितुं
5. तदर्हं ग्रामानुक्रम-विक्रय-मर्ग्यादयः । मतो हिरण्यमुपसंगृह्य समुदयाबाह्या-
प्रद-खिल-क्षेत्राणां
6. प्रसादं कर्तुमिति । यतः पुस्तपाल-पत्रदासेनावधारितं युक्तमनेन
विज्ञापितमस्त्ययं विक्रय-
7. मर्ग्यादा-प्रसङ्गस्तदीयतामस्य परमभट्टारक-महाराज- पादेन
पुण्योपचयायेति । पुनरस्यैव
8. पत्रदासस्यावधारणयावधृत्य नाभक-हस्तादीनारद्वयमुपसंगृह्य स्थायपाल-
कपिल-श्रीभद्राभ्यामायकृत्य च समुदय-
9. बाह्याप्रद-खिल-क्षेत्रस्य कुल्यवापमेकमस्य वायिग्रामकोत्तर-पार्श्वस्यैव
च सत्यमर्ग्यादाया दक्षिण-पश्चिम-पूर्वैश्च
10. महतराद्यधिकरण-कुटुम्बिभिः प्रत्यवेक्षणाष्टक-नवक-नवक-नलाभ्याम-
पविच्छ्य चतुस्मीमोहिकञ्च च नागदेवस्य
11. दत्तं । तदुत्तरकालं संव्यवहारिभिर्धर्ममवेक्ष्य प्रतिपालनीयमुक्तञ्च
महर्षिभिः ।
स्वदत्ताम्परदत्ताम्वा यो हरेत् वसुन्धरा ।
12. स विष्ठायां कृमिभूत्वा पितृभिस्सह पच्यते ॥ 1
बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ 2

13. षट्तिं वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ॥ 3

Translation

On this thirteenth day of Āsādhā, in the Gupta year One hundred and Sixty-three, while Parama-daivata, Parama-ṣaṣṭāraka, Mahārājādhirāja Śrī Budhagupta was the ruler of the Earth, and while in the Province of Puṇḍravardhana, the Viceroy Mahārāja Brahmadatta was the administering agent, the leading men of the village, the royal officials, the village-heads and the house-holders, with confidence, informed from Palāśavṛndaka the chief Brāhmaṇas, the prominent subjects and house-holders in the village of Candagrāma, after enquiring into their welfare as follows : The headman of this village Nābhaka thus applies. 'For the enhancement of the merits of my parents, also of my own self, I wish to settle some prominent Brāhmaṇas. So it behoves you to favour me with fallow land, free from all dues and not previously settled, accepting from me value, in accordance with the custom of sale, prevalent in the villages'.

Then the Record-keeper Patradāsa observed thus : 'This application is proper indeed. This is a proper case under the prevailing rule of sale; so the land be granted to the petitioner by His Royal Highness for the furtherance of His own merits'. Again as determined in accordance with the determination of the same Patradāsa, one Kulyavāpa of waste land, belonging to Nāgadeva was given to Nābhaka, free from all dues and on condition that it could not be transferred, on receipt from his hands two Dināras, and on realisation of the remaining one from the watchman Kapila and Śrībhadrā, after the land had been inspected by the village-elders, royal officials and house-holders, and its area severed by them by the measurement of 8×9 reeds and four corners marked out,—the land, being situated in the

Text :

- 1.....फाल्गुन दि १० (+) ५ परमदैवत-परममहाराज महाराजा-
धिराज श्रीबुधमुप्ते पृथिवी-
2. पतौ तत्पाद-परिगृहीतस्य पुण्ड्रवर्द्धनमुक्तावुपरिक-महाराज-जयदत्तस्य
भोगेनानुवहमा-
3. नके कोटिवर्षविषये च तन्नियुक्तकेहायुक्तक-शण्डके
अधिष्ठानाधिकरणं नगरश्रेष्ठिरिभु-
4. पाल - सातर्थाहवसुमित्र-प्रथमकुलिकवरदत्त- प्रथमकायस्थविप्रपाल-
पुरोगे च सम्बन्धवहरति
5. अनेन श्रेष्ठिरिभुपालेन विज्ञापितं हिमवच्छिखरे कोकामुखस्वामिनः
चत्वारः कुल्यवापाः श्वेतव-
6. राहस्वामिनोऽपि सप्त कुल्यवापाः अस्मत्फलाशन्सिनो पुण्यामिव द्वये
डोङ्गाप्रापे पूर्वमया
7. अप्रदा अतिसृष्टकास्तदहन्तत्क्षेत्र-सामीप्य-भूमौ तथोराह-
कोकामुखस्वामि-श्वेतवराह-
8. स्वामिनोर्नामिद्विज्ञमेकं देवकुल-द्वयमेतत्कोष्ठिका-द्वयञ्च कारयितुमि-
च्छाम्यहं वास्तुना
9. सह कुल्यवापान्यथाक्रय-मर्च्यया दातुमिति । यतः पुस्तपाल-विष्णुदत्त-
विजयनन्दि-स्थानु-
10. नन्दिनामवधारणथावधृतमस्त्यनेन हिमवच्छिखरे तयोः कोकामुख-
स्वामिश्चैतवराहस्वामिनोः
11. अप्रदा-क्षेत्र-कुल्यवापा एकादश दत्तकास्तदर्थञ्चेह देवकुल-कोष्ठिका-
करणे युक्तमेतद्विज्ञा-
12. पितं क्रमेण तत्क्षेत्र-सामीप्य-भूमौ वास्तु दातुमित्यनुवृत्त-त्रिदीनारिक्य
कुल्यवाप-विक्रयमर्च्यदि-
- 13: था.....

- 14.....पुष्करिणी पूर्वेषां रिभुपाल-पुष्करिणी ? दक्षिणेन
 15..... दत्ताः । तदुत्तरकालं संव्यवहारिभिर्देवमत्तगानु-मन्तव्या
 उक्तं व्यासेन ।
 स्वदत्तां परदत्ता-
 16. -म्वा यो हरेत वसुन्धरा ।
 स विठायां क्रिमिभूर्त्वा पितृमिस्सह पच्यते ॥ 1
 पूर्व-दत्ता द्विजातिभ्यो
 यत्नाद्रक्ष युधिष्ठिर ।
 17. मही महीमतां श्रेष्ठ दानाच्छ्रेयोऽनुपालनं ॥ 2
 बहुभिर्त्वं सुधा दत्ता
 18. राजमिच्च पुनः पुनः ।
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥ 3

Translation :

On the fifteenth day of Phālguna (in the year ...), while Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śrī Budha Gupta was the ruler of the Earth, and while in the Viṣaya of Koṭivarṣa, prospering under the government of the provincial Viceroy of the province of Puṇḍravardhana, Jayadatta, basking in the sunshine of Imperial favour,—the administrator Śaṇḍaka, appointed by him (Jayadatta) was administering the affairs of the district with the help of the chief merchant Ribhupāla, the chief caravan trader Vasumitra, the chief artisan Varadatta and the chief scribe Viprapāla, an application was made thus by the chief merchant Ribhupāla : ‘In the village Dṛṅḡagrāma in the forest region of Himavacchikhara four Kulyavāpas of non-transferable lands were formally given by me to the Lord Śiva and seven Kulyavāpas to Lord Viṣṇu in the hope of benefit to myself and for the sake of increasing religious merits,

Now I wish to establish (one ?) Liṅga form and to build two temples and two store-rooms for those supreme Gods Śiva and Viṣṇu in the neighbourhood of those cultivated lands. So it behoves you to grant me Kulyavāpas of land with building-grounds in accordance with the prevailing custom of sale.

After that when it was ascertained according to the determination of the Record-keepers Viṣṇudatta, Viṣṇanandin and Sthānunanandin that, it was a fact that by the petitioner eleven Kulyavāpas of non-transferable lands were given to Lords Śiva and Viṣṇu in the forest region of Himavacchikhara, and that, the application had been properly made by him for home-stead lands to be given in the neighbourhood of those cultivable lands for the purpose of building temples and store-rooms, then, according to the prevailing custom of sale of one Kulyavāpa of land for three Dīnāras, lands were given to him to east of the tank and to the south of the lake, named after Ribhupāla.

In future these grants are to be preserved by administering agents out of reverence to the Gods. Thus has been stated by Vyāsa :

(For the translation of the Verses see other
Dāmodarpur plates.)

Notes :

Line 5. 'Himavacchikhara' literally means : 'the summit of the Himalayas'. Dr. Sircar thinks that in the present inscription it refers to a territorial unit,—a forest.

Line 5. 'In the Durgāstotra of the Mahābhārata VI, 8, the Goddess Durgā (female form of Śiva's energy) is called Kokāmukhā. It is, therefore, possible to think that Kokāmukha is a form of Śiva'.

(Select Inscription, p 329)

Line. 8 'Nāmaṅga' refers to ■ Liṅga named after one's name.

No-10 Guṇaighar Copper-plate Inscription of
Vainya Gupta—Gupta year 188 (A.D. 507).

Place : Guṇaighar, Tipperah.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1-3 : Anuṣṭubh.

Ref : Ind. Hist. Quart., VI, D. C. Bhattacharyya, p 53 ;
Select Inscriptions, p 331, Dr. D. C. Sircar.

Account : The Copper-plate was discovered in 1918. Mr. Baikunṭhanāth Datta had taken possession of this plate. He handed it over to Sri Dineshchandra Bhattacharyya for decipherment.

Text :

1. स्वस्ति ॥ महानो-हस्त्यध-जयस्कन्धावारात्-क्रीपुराजगधन्महादेव-
पादानुद्धरातो महाराज-श्रीवैन्यगुप्तः
2. कुशली * * * * * स्वपादोपजीविनश्च कुशलमाशंस्य
समाज्ञापयति । विदितं भवतामस्तु यथा
3. मया मातापित्रोरात्मनश्च पुण्याभिवृद्धयेऽस्मत्-पाददास-महाराज-रुद्रदश-
विज्ञाप्यादनेनैव माहायानिक-शायक्यभिक्षा-
4. चार्घ्य-शान्तिदेवमुद्दिश्य गोप ?दिग्भागे ? यार्घ्यमाश-
कार्य्यावलोकितेधराग्रम-विहारे अनेनै-
5. वाचार्घ्येश प्रतिपादित (क ?)-माहायानिक-चैद्याक्षिपा-भिक्षु-
संघनाम्परिग्रहे भगवतो बुद्धस्य सततं त्रिप्यकालं
6. गन्ध-पुष्प-दीप-धूपादि-प्रवर्तनाय तस्य भिक्षुसंघस्य च धीवर-
पिण्डपात-शयनासन-ग्लानप्रत्ययभेयज्यादि-
7. परिभोगाय विहारे च खण्ड-कुट्ट-प्रतिसंस्कार-करणाय उत्तर-
माण्डलिक-कान्ते-उदकग्रामे सर्वतो भो-

8. गेनाग्रहारत्वेनैकादश-खिल-पाटकाः पञ्चभिः खण्डैस्ताम्-पट्टे नाति-
सृष्टाः । अपि च खलु श्रुति-स्मृती-
9. तिहास-विहिता पुण्यभूमिदान-भ्रुतिमहिक्कामुत्रिक-फल-विशेषे स्मृतो
भावतः समुपगम्य स्वतस्तु पी-
10. डामप्युरीकृत्य पात्रेभ्यो भूमि * * * * * द्विष (?) स्मिरस्मद्रचन-
गौरवात्-स्व-यशो-धर्मावाप्तये चैते
11. पाटका अस्मिन्विहारे शशत्कालमभ्यनुपालयितव्याः ॥ अनुपाल-
नम्प्रति च भगवता पराशरात्मर्जेन वेदव्या-
12. सेन व्यासेन गीताः श्लोका भवन्ति ।
षष्टि वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च ता-
न्येव नरके वसेत् । 1
13. स्व-दत्तां परदताम्वा यो हरेत वसुन्धरा ।
स विष्ठायां कृमिभूर्त्वा पितृभिः सह पच्यते । 2
14. पूर्व-दत्तां द्विजातिभ्यो यत्राद्रक्ष युधिष्ठिर ।
मही महिमता श्रेष्ठ दानात् श्रेयोऽनुपालनं । 3
वर्तमानाष्टाशोत्यु-
15. तर-शत-संवत्सरे पौषमासस्य चतुर्विंशतितम-दिवसे द्रुतकेन
महाप्रतीहार-महापीलुपति-यज्ञाधि-
16. करशोपरिक-पाटयुपरिक - (पुर ?) पुरपालोपरिक-महाराज-
श्रीमहासामन्त-विजयसेनेनैतदेकादश-पाटक-दा-
17. नायाज्ञामनुभाविताः कुमारामात्य-रैवज्रस्वामी भामह-वत्स-भोगिकाः॥
लिखित सन्धिविगृह्यारिकरश-काय-
18. स्थ-नरदत्तेन ॥ यत्रैक-क्षेत्रसन्दे नवद्रोशवापाधिक-सप्त-पाटक-
परिमाणे सीमा-लिङ्गानि । पूर्वैश्च गुणैका-

19. गृहारगाम-सीमा विष्णुवर्धकि-क्षेत्रश्च । दक्षिणेन मिदुविलात (?)
-क्षेत्रं राज-विहार-क्षेत्रश्च । पश्चिमेन सूरी-नाशी-रम्पूर्ण-क-
20. क्षेत्रं । उत्तरेण दोषो-भोग-पुष्करिणी.....
एवम्पियाकादित्य-बन्धु-क्षेत्राणाञ्च सीमा ॥
21. द्वितीय-खण्डस्याष्टाविंशति-द्रोणवाप-परिमाणस्य [सीमा । पूर्व-
गुणिकागृहारगाम-सीमा । दक्षिणेन पक्क-
22. विलात-क्षेत्रं । पश्चिमेन-राजविहार-क्षेत्रं । उत्तरेण
वैद्य (?) -क्षेत्रं ॥ तृतीय-खण्डस्य त्रयाविंशति-द्रोणवाप-
23. परिमाणस्य सीमा पूर्व-क्षेत्रंक्षेत्रं । दक्षिणेन नखदा-
चर्चिक (?) -क्षेत्र-सीमा । पश्चिमेन
24. ज (जो ?) सैरी-क्षेत्रं । उत्तरेण नागो-जोडाक-क्षेत्रं ॥
चतुर्थस्य त्रिंशद्द्रोण-वाप-परिमाण-क्षेत्र-खण्डस्य सीमा । पूर्व-क्षेत्रं
25. बुद्धाक-क्षेत्र-सीमा । दक्षिणेन कालाक-क्षेत्रं । पश्चिमेन सूर्य-
क्षेत्र-सीमा । उत्तरेण महीपाल-क्षेत्रं ॥ पञ्चमस्य
26. पादोन-पाटक-द्वय-परिमाण-क्षेत्र-खण्डस्य सीमा । पूर्व-क्षेत्रं खण्ड-
विडुगुरिकक्षेत्रं । दक्षिणेन मणिमद्-
27. क्षेत्रं । पश्चिमेन यज्ञरात-क्षेत्र-सीमा । उत्तरेण नादउदकग्राम-
सीमेति ॥ विहार-तलभूमेरपि सीमा-लिङ्गानि ।
28. पूर्व-क्षेत्रं चूडामणिनगरश्रीनौयोगयोर्मध्ये जोला । दक्षिणेन
गणेशरविलात-पुष्करिण्या नौ-स्नातः ।
29. पश्चिमेन प्रद्युम्नेश्वर-देवकुल-क्षेत्र-प्रान्तः । उत्तरेण प्रडामार-
नौयोगस्नातः ॥ एतद्विहारप्रावेश्य-शून्यप्रतिकर-
30. हज्जिक-खिल-भूमेरपि सीमा-लिङ्गानि । पूर्व-क्षेत्रं प्रद्युम्नेश्वर-
देवकुल-क्षेत्र-सीमा । दक्षिणेन शाक्यमिश्र-चाव्य-जित-
31. सेन-वैहारिक-क्षेत्रावसानः । पश्चिमेन ह (?) चात-गंग उत्तरेण
दण्ड-पुष्करिणी चेति ॥ सं १०० (+) ५० (+) ५ पोष्य-दि
२० (+) ४ ॥

Translation :

Let there be welfare to all of you ! From the victory-camp, packed with great ships, tuskers and horses, situated at Kṛīpura, His Highness the prosperous Vainya Gupta, ever meditating on the feet of Lord Mahādeva, being in good health, issues this command after wishing health to.....and his own dependents . 'Be it known to you all that at the request of Rudra-datta, enjoying our favour, for the enhancement of the religious merits of my parents, as also of my humble self, eleven Pātakas of uncultivated lands in five plots, situated in the village of Kānteudaka, falling within the jurisdiction of the northern territorial division are granted by me, by means of a copper-plate charter, as a gift to a Brāhmana or a God in absolute possession, to Ācārya Śāntideva, the Buddhist monk of Mahāyāna school, in order that perfume, flower, light, incense, etc. for (the worship of) Lord Buddha thrice a day may be provided perpetually in the abode of the Buddhist monks of Vaivarttika sect of Mahāyāna school, constructed by him (Śāntideva) in the Vihāra, dedicated to Avalokiteśvara, and garments, food, beds, seats and medicines for diseases, etc. may be supplied to the host of monks, and also in order that breaks and cracks in the monastery may be repaired.

Here again, by remembering the texts, regarding holy gift of lands, producing religious merits both in this world and the next, as found in the Vedas, holy scriptures and historical works, and grasping their meanings, kings, even courting hardships (bestow) lands on proper persons. The enemy-kings, even, should protect for ever these Pātaka-grants in this monastery, through respect for our words and also through eagerness to attain fame and religious merits. Thus run the verses, regarding maintenance of land-grants in future, verses, sung by the revered Vyāsa, the compiler of the Vedas and the son of Parāśara ; (for the English rendering of the verses, see translation of other Inscriptions.)

In the current year of One Hundred and Eighty eight, on the twenty-fourth day of the month of Pauṣa, the royal proclamation, regarding the gift of eleven Pāṭakas was announced to Revajjasvāmin, the minister in charge of the princes and Bhāmaha and Vatsa, the two officers connected with the royal stables by the great feudal chief His Highness Vijayasena, the Royal Ambassador, the High Chamberlain, the great Leader of the Elephant force, the Superintendent of five Administering Offices, the Chief Officer of the Accounts Department and the Chief Police Officer of the royal city. (This was) written by Nāradata, a scribe belonging to the office of the minister for war and peace.

The boundary-marks of the first plot of land, measuring seven Pāṭakas and nine Dronavāpas are as follows: to the east, the boundary of the village of Guṇḍakāgrahāra and the land, in possession of the carpenter Viṣṇu; to the south, lands, falling under the jurisdiction of the village Miduvilāla and fields, donated to the Royal Monastery; to the west, the lands, belonging to Sūrī, Nāśi, etc; to the north, the tank; temporarily in possession of Doṣi and the boundaries of the lands, belonging to Vampiāka and Ādityavandhu.

Of the second plot, measuring twenty-eight Dronavāpas, the boundaries are: to the east, the boundary of the village of Guṇḍakāgrahāra; to the south, lands falling under the jurisdiction of the village of Pakkavilāla; to the west, fields, donated to the Royal Monastery; to the north, land, belonging to Vaidya (?).

Of the third plot, measuring twenty-three Dronavāpas, the boundaries are: to the east, land...; to the south, the boundary-limit of the field of Nakhaddācar-carika (?); to the west, the field of Jolāri; to the north, the field of Nāgī-jodāka.

Of the fourth plot, measuring thirty Dronavāpas, the boundaries are: to the east, the boundary-limit of the field of Buddhāka; to the south, the field of Kālāka; to the west,

the boundary-limit of the field of Sūrya ; to the north, the field of Mahipāla.

Of the fifth plot, measuring one and three-fourth Pātaka, the boundaries are : to the east, the field of Khandaviggurika ; to the south, the land in possession of Manibhadra , to the west, the boundary limit of the fields of the village of Yajnarāta ; to the north, the boundary limit of the village Nādadadaka.

The boundary marks of the low lands, belonging to the monastery are as follows : to the east, the channel, between the two ports at Cūdāman and Nagarāsī ; to the south, the channel, open to boats, connected to the lake, possessed by Ganeśvar of Vilāla caste , to the west, the end of the land, attached to the temple of Pradyumneśvara ; to the north, the navigable channel, leading to the part of Pradāmāra.

The boundary-marks of the water-logged and waste, rent-free lands,—the properties of the monastery are stated hereinafter : to the east, the boundary-limit of the land, attached to the temple of Pradyumneśvara ; to the south, the end of the field, belonging to the monastery of the Buddhist monk Ācārya Jitasena ; to the west, the dried rivulet Hacāta ; to the north, the tank of Daṇḍa

On this Twenty-fourth day of Poṣa in the Regnal year One Hundred and Eighty-eight.

No. 11. Dāmodarpur Copper-plate Inscription of the time
of * * Gupta (543 A. D.)

Place : Dāmodarpur, Dinajpur Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3 : Anuṣṭubh.

Ref : Ep. Ind. XV, p 142, Dr. R. G. Basak , Ep. Ind. XVII, p 193, K. N. Dikshit ; Select Inscriptions, p 337, Dr. D. C. Sircar.

Account : The object of the Inscription is to record the purchase of some lands by Amṛtadeva, a nobleman of Ayodhyā for the purpose of meeting expenditures incurred in connection with the worship of Lord Viṣṇu in the forest region of Himavacchikhara.

Text :

कोटिवर्षाधिष्ठानाधिकरणस्य ।

1. सम्ब २०० (+) २० (+) ४ भाद्र-दि ५ परमदेवत-परम भट्टारक-महाराजाधिराज श्री.....
2. गुप्ते पृथिवीपती तत्पाद-परिगृहीते पुण्ड्रवर्द्धन-भुक्तावुपरिक- महाराजस्य महा-
3. राजपुत्र-देवभट्टारकस्य हस्त्यक्ष-जन-भोगेनानुवहमानके कोटिवर्ष- विषये च त-
4. त्रियुक्तकेहविषयपति-स्वयम्भुवदेवे अधिष्ठानाधिकरणम् आर्य्यनगर- श्रेष्ठिरिभुपाल-
5. सारथवाहस्थाणुदत-प्रथमकुतिकमतिदत -- प्रथमकायस्थस्कन्दपात- पुरोगे संव्यवहरति
6. आयोध्यक-कुलपुत्रक-अमृतदेवेन विज्ञापितमिह-विषये समुदयवाह्या- प्रहत-स्त्रिल-क्षेत्रा-
7. शां त्रिदीनारिक्यकुल्यवाप-विक्रयोऽनुवृत्तः तदर्थं मतो दीनारानुप- संगृह्य मन्मातुः पुण्या-
8. भिबृद्धये अन्नारण्ये भगवतः धेतवराहस्वामिनो देवकुले स्रण्ड-फुट्ट- प्रतिसंस्कार-क-
9. रणाय वलिचरुसन्नप्रवर्त्तन - गव्यधूपपुष्पप्रणय-मधुपर्क दीपादुप- योगाय च

10. अग्रदा-धर्मेन ताग्रपट्टीकृत्य क्षेत्र-स्तोकान्दातुमिति । यतः प्रथम-
पुस्तपाल-नरनन्दि-
11. गोपदत्त-भटनन्दिनामधारणया युक्ततया धर्माधिकार-बुद्ध्या विज्ञापितं
नात्र वि-
12. पय-पतिना कश्चिद्विरोधः केवलं श्री-परमभट्टारकपादेन धर्मपर-
13. तावाप्तिः
14. इत्यनेनावधारणाक्रमेण एतस्मादभृतदेवात् पञ्चदश - दीनारानुपसंगृह्य
एतन्मातुः
15. अनुगृहेण स्वच्छन्दपाटकेऽर्द्धटो-प्रावेक्ष्य-तवज्जसिकायाञ्च वास्तु-
भिस्सह कुल्यवाप-द्वयं
16. साटुवनाग्रमकेऽपि वास्तुना सह कुल्यवाप एकः परस्पतिकायां
पञ्चकुल्यवापकस्योतरेण
17. जम्बूनद्याः पूर्व्वेण कुल्यवाप एकः पूरशवृन्दिकहरी पाटक-पूर्व्वेण
कुल्यवाप एकः इत्येवं विस-क्षेत्र-
18. स्य वास्तुना सह पञ्च कुल्यवापाः अग्रदा-धर्मेण भगवते धेतवराह-
स्वामिने शङ्कतकालभोग्या दत्ताः ।
19. तदुत्तरकालं संख्यवहारिभिः देवभक्तप्रानुमन्तव्याः । अपि च
भूमिदान-सम्बद्धाः श्लोका भवन्ति ।
20. स्वदत्ता परदत्ताम्वा यो हरेत् वसुन्धरा ।
स विद्यायां क्रिमिभूत्वा पितृभिः सह पच्यते ॥ 1
बहुभिर्व्यसुधा दत्ता
21. राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ 2
पटिं धर्म-सहस्राणि स्वर्गो मोदति भूमिद
22. पाशेऽप्या चानुमन्ता च तान्येव नरके वसेदिति ॥ 3

Translation :

Seal of the Administrative Office of Kotivarṣa.

On the fifth day of Bhādra in the year Two Hundred and fourteen of the Gupta Era, while Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śrī..... Gupta was the ruler of the Earth, and while in the district of Kotivarṣa, prospering under the government, consisting of the elephants, cavalry and infantry of the Provincial Viceroy, His Highness Deva-Bhaṭṭāraka, son and favourite of the Emperor, the Administrator Svayambhudeva, appointed to this post by him (Deva-Bhaṭṭāraka) was administering the affairs of the District in the company of the chief merchant Ribhupāla, the chief caravan-trader Sthāṇudatta, the chief artisan Matidatta and the chief scribe Skandapāla, an application was thus made by one Amṛtadeva, born of a noble family of Ayodhyā : 'There is in this District the custom of sale of one Kulyavāpa of fallow and untilled land, free from all dues for three Dīnāras. So it behoves you to consider the case of acquisition of religious merits of my mother and to make a gift of some lands on condition that they cannot be transferred in future by means of a Copper plate grant, after accepting from me Dīnāras,—lands, that will be utilised for making provision for repairs of whatever is broken or torn in the shrine of Lord Viṣṇu in the forest here, and also for instituting of Vali, Caru and Satra, supplying of cow's milk, incense, flowers, madhuparka and lamp, etc.'

After that when it was ascertained according to the determination of the record-keepers Naranandin, Gopadatta and Bhatanandin that the application had been properly made in accordance with a spirit of piety, that there was no dispute on this issue with other District-Administrators, and that (by granting this prayer) His Highness will achieve religious merit, then in accordance with that, on receiving fifteen Dīnāras from him, out of consideration for his mother,

five Kulyavāpas of fallow land, along with building sites were dedicated according to the custom of sale of non-transferable lands, for ever, to the Lord Visnu,—five Kulyavāpas, as detailed hereinafter : two Kulyavāpas with building lands in the villages of Svachchandapātaka and Lavaṅgasikā, with right of revenue belonging to Ardhatī ; One Kulyavāpa with homestead land in Sātuvānāśramaka ; One Kulyavāpa in the village of Paraspatika,—to the north of five Kulyavāpas (already belonging to the God) and to the east of the river Jambū ; One Kulyavāpa to the east of Pātaka in the village of Puranavṇḍikahari.

So in future, out of reverence to the Gods, these grants are to be preserved by the officers of Administration. Thus run the verses, concerning grant of lands :

(For the translation of the verses see other Dāmodarpur Copper plate Inscriptions).

Notes :

Line 1. Some say that the Gupta Emperor, during whose regime, this sale-deed is executed is Budhagupta. Dr. Sircar suggests the name of Upagupta or Viṣṇugupta.

No. 12. Faridpur Copper-plate Inscription of Dharmāditya—Regnal year 3

Place : Faridpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class of about the first half of the sixth century A. D.

Metre : Verse 1 : Anuṣṭubh.

Ref : Ind. Ant. XXXIX, 1910, p 193, F. L. Pargiter J. R. A. S., 1912, P 710 ; Sir Asutosh Mukherjee Silver Jubilee Volume, III, p 475, R. G. Barak ;

Account : Three copper-plates were found in the Faridpur District in East Bengal. Dr. Hoernle purchased them on behalf of the Asiatic Society of Bengal. In October 1908 he requested F. E. Pargiter to decipher them. The object of the first plate is to record the purchase of three Kulyavāpas of land by one Vātabhogar in the village Dhruvilāti, and the gift of the same by him to a Bhāradwaj Brahmin named Candrasvāmin.

Text :

वारकमण्डलविषयाधिकरणस्य ॥

1. ॐ स्वस्त्यस्या पृथिव्यामप्रतिरथे ययात्यम्बरिष-सप्त-धृतौ म-
2. हाराजाधिराज - श्रीधर्मादित्य-राज्ये तत्प्रसाद - लब्धास्पद-
महाराज-स्था-
3. शुद्धतस्याघ्यासन-काले स्तद्विनिधुक्तक-वारकमण्डले विषयपति-ज-
4. जावस्यायोगोऽधिकरणं विषयमहत्तरेदित-कुलचन्द्र-गरुड-बृहच्च-
5. द्वास्तुकानाचार - भाक्षित्य-शुभदेव - घोषचन्द्रानिमित्र-गुणचन्द्र-कालस
(सु ?)-
6. स्व-कुलस्वामि-दुर्लभ - सत्यचन्द्राज्जुन-वत्प - कुण्डलित-पुरोगाः
प्रकृतयश्च
7. साधनिक-वातभोगेन विज्ञाप्ताः । इच्छाम्यहं भवतान्सकाशात्
क्षेत्रस्त्रण्डमुप-
8. क्रीय ब्राह्मणस्य प्रतिपादयितुं । तदर्हं मतो मूल्यं गृहीत्वा
विषये विभ-
9. ज्य दातुमिति । यतः एतदभ्यर्थनमधिकृत्यास्माभिरकात्ये भूत्वा
पुस्तपालविन-
10. यसेनावधारणया अवधतमस्तोह-विषये प्राक्समुद्र-मर्यादा चतुर्द-

11. नारिकय-कुल्यवापेन क्षेत्राणि विक्रीयमानकानि । तथा वाप-क्षेत्र-मण्डलाः
12. कृत-कतना दृष्टि-मात्र-प्रवन्धेन ताप्रपट्ट-धम्मणा विक्रयमानकाः । तच्च
13. परमभट्टारक-पादानामत्र धर्म-शङ्काग-लाभः । तदेता प्रवृत्ति-मधिगम्य न्यासा-
14. धा स्व-पुण्य-कीर्ति-संस्थापन-कृताभिलाषस्य यथा संकल्पाभि तथा कृत्य (याधृ)
15. त्य साधनिक-वतभोगेन द्वादशदीनारानग्रतो दत्त्वा । शिवचन्द्र-हस्तेनाष्ट-
16. क-नवक-नलेनामपविष्ठ्य वातभोग-सकाशेऽस्माभिधु विलाट्पा-क्षेत्र- (कुल्य)-
17. वाप-त्रयं ताप्रपट्ट-धर्मणा विक्रीतं । अनेनापि वातभोगेन
18. चन्द्रताराक - स्थितिकाल-संभोग्यं यावत्परत्रानुगृह - काक्षिरा भारद्वाज-सगो-
19. त्र-वाजसनेय-क्षतज्ञाध्यायिनस्य चन्द्रस्वामिनस्य मातापित्रोरनुगृहा-
20. य मुदक-पूर्वैश्च प्रतिपादितमिति । तदुपरिलिखितकाणाम-सामन्त-राजभिः सम-
21. धिगतशास्त्रभि भूमि-दानानुपालन-क्षेपानुमोदनेषु सम्यग्-दतान्यपि दानानि
22. राजभि रनै प्रतिपादनीयानिति प्रत्यवगम्य भूमिदानं सुतरामेव प्रतिपालनी-
23. यमिति ॥ सीमा-लिङ्गानि चात्र पूर्वैश्च हिमसेन-पाटके दक्षिणेश त्रिघटिका
24. अपर-ताम्रपट्टश्च पश्चिमेश त्रिघटिकायाः शीतकुम्भश्च उत्तरेण नादाता-

25. क्षेणी हिमसेन-पाटकश्च ॥ भवति चात्र शोकः ।

स्व-दत्तो परदत्ताम्वा यो ह-

रेत वसुन्धरा ।

26. क्ष-विद्यायां क्रिमिभूत्वा पच्यते पितृभिस्सह ॥ 1

सम्बत् ३ वैशा दि ५ ॥

Translation :

The seal of the Government of the Viṣaya called Vārakamaṇḍala.

Let there be welfare to all of you ! While the supreme King of Kings His Majesty Śrī Dharmāditya, bearing similitude in fortitude to Yayāti and Ambariṣa and having no adversary was ruling over the Earth and the great king Śthāṇudatta, gaining his dignity through his favour was governing, an agent in the court of justice Vātabhoga, thus, informed the board of administrators of the District officer Yayāva, administering the district of Vārakamaṇḍala entrusted to him, and the common folk, headed by the village-heads Iṭita, Kulacandra, Garuḍa Vṛhaccatta, Āluka, Anācāra, Bhāṣaitya, Sulladeva, Ghoṣacandra, Animitra, Guṇacandra, Kālasukha, Kulasvāmin, Durllava, Satyacandra, Arjuna, Bappa and Kuṇḍalīpta : 'I wish to purchase a piece of land from your honours and to bestow it on a Brāhmaṇa ; therefore, it behoves you to take the price from me,—to demarcate the land in the district and to give it to me.'

Thereafter, giving heed to this request, and being unanimous, we determined the matter, thus, according to the determination of the record-keeper Vinayasena : 'There is prevalent in this district the rule of sale of lands at the rate of four Dīnāras for each Kulyavāpa,—a custom, established in the countries, bordering the Eastern Sea. Here cultivated fields, with fixed boundaries are sold, according to the custom

of granting Copper-plate charters by a plan that can be settled in a moment. From such sale One-sixth share of religious merit accrues to His Majesty the Emperor. As the agent Vātabhoga presented his case following this procedure, and paid twelve Dīnāras in advance, being determined to acquire religious merit and establish his fame, three Kulyavāpas of land were sold to him, according to the custom of granting Copper-plate charters, after measuring them out by 8×9 reeds by the hand of Śīvacandra.

Then by Vātabhoga, desirous of enjoying benefit in the next world was bestowed for the good of his parents by sprinkling water, land, that is to be enjoyed as long as the moon, the stars and the sun exist on Candrasvāmin, who belonged to the lineage of Bharadvāja, of the Vājasaneyā school of the Vedas and was well-versed in the six Vedāṅgas.' Therefore, the feudal chiefs of future times, who have mastered the scriptures must scrupulously safe-guard this gift of land, fully understanding that of the (alternatives)—maintenance of land-grant and its confiscation, gifts, granted by other kings are to be preserved with care. The boundary-indications are stated as follows; On the east land, measuring a Pātaka, belonging to Himasena; On the south the village of Trighattikā and the land granted by the other Copper-plate charter; On the west the locality of Śīlakunḍa, belonging to the village of Trighattikā, and on the north, the ship-building harbour and the Pātaka of land, belonging to Himasena.

Thus runs the verse: Whoever confiscates land that has been granted away by himself or granted away by another, becomes a worm in the dog's ordure, and rots along with his ancestors.

On this fifth day of Vaiśākha in the regnal year three.

Notes :

Seal. The name of the district is Vārakamaṇḍala, that includes parts of the Goalundo and Gopalganj sub-divisions.

Line 10. प्राक् समुद्र—Eastern Sea—Bay of Bengal.

Line 13 & 14. न्यासाधा—Dr. Sircar suggests the reading न्यासतः or न्यसनात् ।

संकल्पामि—Dr. Sircar suggests the reading संकल्पितं ।

Line 16. According to Dr. Sircar, Dhruvilāṭī is modern Dhulat about 28 miles to the northwest of the Faridpur town.

Line 19. Dr. Sircar suggests the reading : यङ्गगध्याधिने चन्द्रस्वामिने ।

Line 20. राजभिः should be... राजैः & ...शास्त्रभिः should be ...शास्त्रैः ।

Line 23. पाटक is a measure of land. Dr. Sircar thinks that त्रिघट्टिका is the name of a very big village, in which there were three landing places in a river.

Line 25. शोकः should be read as शोकः ।

No. 13. Faridpur Copper-plate Inscription of the time of Dharmāditya

Place : Faridpur Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern class of the first half of the 6th century A. D.

Metre : Verses 1-2 : Anuṣṭubh.

Ref. : Ind. Ant. XXXIX, F. E. Pargiter. p 200. Select Inscriptions, p 354, Dr. D. C. Sircar.

Text :

1. स्वस्त्यस्याम्पृथिव्यामप्रतिरथे नृग-नधुप-थयात्य-
2. भ्वरीष-सम-धृतौ महाराजाधिराज-श्रीधर्मादित्यभट्टारक-रा-
3. ज्यै तदनुमोदना-लब्धास्पदो नव्यावकाशिकाया महाप्रति-
4. हारोपरिक-नागदेवस्याद्धासन-कालेऽनेनापि वराकमण्डल-
5. विषयाधिनिशुक्तक-व्यापार-कारण्डय-गोपालस्वामी ।
6. यतोऽस्य सम्भवहरतो वसुदावस्वामिना सादरमभिगम्य
7. ज्येष्ठाकायस्थ-नयसेन-प्रमुखमधिकरणम्मतार-
8. सोमधोष-पुरस्सराश्च विषयान्ता महतरा विज्ञाताः ।
9. इच्छेयम्भवतान्प्रसादाद्व्यापारेण भवद्भगोर्धेरेव क्षेत्रा-सन्दलकै-
10. कक्रीत्वा मातापित्रोरुत्तमनश्च पुण्याभिवृद्धये गुरुवत्काण्व-द्वा-
11. जिसिनेय-सौहित्यसगोत्राय ब्राह्मणे सोमस्वामिने प्रति-
12. पादितु । तदर्हतामस्तद्विज्ञाप-वसान्यानमासम्भितकुम्बि । एतदावा-
13. भ्यर्थानमधिकृत्यास्त्ये तत्प्राक्कियमानक-मर्ध्यादा चतुर्दीनारिक्कर-
14. कुल्यवापेन क्षेत्राणि विक्रीयन्तानीत्यस्पादसु (देव) स्वामिनः
15. खिल (सत्वात्, प्रप्यर्थ) (कुल्यवापस्य प्रवर्त) वापाधिकस्य दीनार-
16. द्वयमादाय यमार्हञ्च (षष्ठ्यर्गण्यवापत्रपुरस्मानि ?)
17. शात्पातानि श्रीमान्महतर-योण्ड-सम्बद्ध-क्षेत्र-सन्दलका तसनी (?)
18. पुस्तपाता-जंमभूतेरवधराण्याववृत्य (पूर्तेऽनुनिवद) (प्रतीत ?)-
19. धर्मशील-शिवचन्द्र-हस्ताष्टक-नवक-नलेनापविञ्च्य वसुदे-
20. व-ब्राह्मणाय विक्रीतमतेनापि कक्रीतं । सीमालिङ्गानि चात्र
21. पूर्वस्था (सो) ग-ताप्रपट्ट-सीमा । (दक्षिणस्था) वृद्धस्थ-
पट्ट कि-पत्रर्कटी-वृक्ष-सी-
22. मा । पश्चिमस्था गोरध्य-सकृत्परभास्ताटकस्थ-द्वन्द्वे रस्यापि-
23. ण्डे तिद्व्य-नौदण्डक-सीमा । उत्तरस्था गण्ठा स्वामि-ताप्रपट्टसीमा ॥

24. भवन्ति चास धर्मा-शास्त्र-श्लोकानि ॥

25. पष्टि वर्ष-सहस्राणि

स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव

नरके वसेत् । १

26. खदत्ताम्पर-दत्ताम्बा यो हरेत् वसुन्धराम् ।

27. ध-विप्रायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 2

Translation

Let there be welfare to all of you ! While the supreme king of kings His Majesty Śrī Dharmāditya, bearing similitude in fortitude to Nṛga, Nahuṣa, Yayāti and Ambariṣa and having no adversary was ruling over the Earth, and the chief warden of the gate and Viceroy Nāga-deva, gaining his dignity through his favour was governing in the Navyāvakāśikā district, Gopālasvāmin was the administrative and customs officer in the region of Varā-kamaṇḍala. While Gopālasvāmin was administering the affairs of the region, Vasudāvasvāmin respectfully approached and apprised the board of administrators, headed by the chief scribe Nayasena, and the village-heads, led by the headman Somadhōṣa, thus: 'I wish through your honour's favour to buy at proper price from your honours cultivated lands with portions, and to bestow it, for the enhancement of the religious merits of my parents, ■ also of my humble self, on the meritorious Brāhmaṇa Somasvāmin, belonging

to the line of Kaṇva and Lohita and affiliated to the Vājasaneyā school of the Vedas ; therefore, it behoves your honour to act in compliance with my intimation and to shower favour on me as per rules."

Thereafter, giving heed to this request, this effect was given by the record keeper Jammabhūti: There exists (here) this rule of sale that, lands are sold at the rate of four Dīnāras for each Kulyavāpa. Accordingly, taking two Dīnāras, three silver coins, and six Gaṇḍakas as price for half Kulyavāpa and three Droṇavāpas of rent-free lands, lands with portions belonging to the fortunate headman Thoḍa may be granted to him, and in accordance with this determination (of the record-keeper Jammabhūti), land, measured out by the noted (surveyors) pious Śivacandra with the help of 8 × 9 reeds was sold to him, and he also purchased them.

The boundary-indications are stated hereinafter: On the east, land, owned on the strength of a charter, belonging to Soga ; on the South the boundary of the land dedicated to the age-old Paṭṭuki and Parkaṭi trees ; on the west the bullock-cart track, the post on the lake belonging to Sakṛtprobha,—the post to fasten boats ; and on the north, land granted to Garggasvāmin by a charter.

Thus run the verses of Dharmasāstra: (For the translation of the verses, see other Inscriptions).

Notes

The reading of the Inscription is highly corrupt. It is impossible to determine the exact meanings of the lines 12, 15, 16 and 17.

Dr. Sircar suggests that Line 12 should read as :
तदहस्यसाद्विज्ञाप्यवशाद्यथान्यायेन प्रसादं कर्तुमिति

Line 15 should read as : खिलसत्त्वात् प्राप्यम् अर्द्धकुल्यवापस्य
विद्रोणवापाधिकस्य

Line 16 should read as : यङ् गण्डकाधिकरूपकतमम् अस्माभिः

Lines 22 and 23 should read as : गोरभ्य-सकृत्प्रभ-तटाकस्थ-
दण्डोऽस्मिन् दण्डे तिर्यग्नीदण्डकसीमा ।

**No—14. Faridpur Copper-plate Inscription of the
time of Gopacandra-Regnal year 18.**

Place : Faridpur Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmi of the Northern class of the first-half
of the 6th century A.D.

Metre : Verses 1-2 : Anuṣṭubh.

Ref. : Ind. Ant., XXXIX, 1910, p. 204, F. E.
Pargiter, Select Inscriptions, p. 357. Dr. D. C. Sircar.

Text

वारक्रमण्डलविषयाधिकरणस्य ॥

1. सस्त्रस्यामृधिव्यामप्रतिरथे गयालम्बरीप-सम-श्रुती महा-
2. राजाधिराज—श्रीगोपचन्द्रमहाराज-राज्ये तदनुमोदना-लब्धास्य-
3. दस्य नव्यावकाशिकायां महाप्रतिहार-व्यापारण्ड-५(?)तमूल-कु-

4. मारामाल्य-उपरिक-नागदेवस्याद्धयासनकाले बाहकमण्डलविपय-
5. व्यापाराय विनियुक्त-वत्सपालस्वामी । यतोऽस्य मन्ध्यवहर-
6. तो ज्येष्ठकायस्थ-नयसेन-प्रमुखमधिकरण...मह ?—
7. त्तर-विषयकुरण्ड-प... • ह.....घो-
8. पचन्द्रानाचार-राज्य.....ल.....वह.....मह-
9. त्तराः प्रधान-व्यापारिणःय.....र.....मन-
10. यथाहं विज्ञाप्ताः । इच्छेयं भवता प्रमादाद...महाको ?
11. द्विक-नाम.....प.....त.....द्वयो चैत-कुल्य-
12. वापैकं यथाघेंखोपक्कीय मातापित्तोरात्मनश्च पुण्यामिष्टदये(गु)-
13. एवन्न-श्रव-वज्रसिनय-लोहित्य-भट्टगोमिदत्तस्वामि प्र-
14. तिपादितुं । तदहं भारद्वाज-सगोत्रतो भवन्तोऽस्ततो
मूल्यमादा-
15. य.....धैनमस.....द्वतमत । यत एतदभ्यर्थनमधिकृ-
16. त्यागम्यमाना प्राक्प्रवृत्ति-मर्त्यादा चतुर्दीनारिक्य-कुल्यवापेन चैता-
17. णि विक्रीयमानानोति पुस्तपाल-नयभूतिस्थलावधारण-
18. यावत्स्य विषयाधिकरणेनाधिकरणकृतं कुलवारान्प्रकल्य प्र-
19. तीत-धर्मशील-शिवचन्द्र-हस्ताष्टक-नवक-मलेनापविच्छद्य वत्सपाल-
20. स्वामिने चैतकुल्यवापैकम्विक्रीतं । अनेनापि क्रीत्वा भट्टगोमि-
दत्तस्वामि-
21. ने पुत्र-पौत्र-क्रमेण विधिना प्रतिपादितं । सीमा-लिङ्गानि चात
22. पूर्वस्यां ध्रुविलाख्याग्रहार-सीमा दक्षिणस्यां करङ्कः
23. पश्चिमस्यां शीलकुरण्ड-ग्राम-सीमा उत्तरस्यां करङ्कसी-
24. मा ।

स्व-दत्तां पर-दत्ताम्वा यो हरेत वसुन्धरां ।

25. सम्वत् १०(+)१८ ॥

श्व-विष्टायां कृमिभृत्वा पितृभिः सह पच्यते ॥

Translation

Let there be welfare to all of you! While the Supreme king of kings His Majesty Śrī Gopacandra, bearing similitude in fortitude to Yayāti and Ambarīṣa and having no adversary was ruling over the Earth and Nāgadeva, the chief warden of the gate, customs-officer, minister in charge of the princes and viceroy, gaining his dignity through his favour was governing in the Navyāvakaśikā district, Vatsapālasvāmin was the administrative officer in the region of Varukamaṇḍala. While this Vatsapālasvāmin was administering the affairs of the region, the board of administrators, headed by the chief scribe Nayasena, the village-heads, including Viṣayakuṇḍa, Ghoṣacandra, Anācāra and others, and the principal trades were informed thus according to proper procedure: 'I wish, through your honour's favour, to buy at proper price one Kulyavāpa of land, and to bestow it, for the enhancement of religious merits of my parents, as also of my humble self, on the meritorious Bhaṭṭagomidattasvāmin, belonging to the Kaṇva Śākhā, Vājasaneyi Cakraṇa and Lauhitya Gotra; therefore, it behoves your honours to take price from me, belonging to the lineage of Bharadvāja (and to grant the land to me?)'.

Thereafter, giving heed to this request, in accordance with the determination of the record-keeper Nayabhūti that, in the eastern region the rule of sale of lands at the rate of four Dīnāras for each Kulyavāpa is prevalent, one Kulyavāpa

of land, measured out by the noted (surveyor) religious-minded Śivacandra with the help of 8 x 9 reeds was sold to Vatsapālasvāmin by the board of administrators of the district in presence of witnesses, acquainted with administrative affairs. By him, also, it was bought and was duly bestowed on Bhaṭṭa Gomidattasvāmin, with the right of succession to son and grandson.

The boundary-indications are stated hereinafter: On the east, the boundary of the royal grant to Brāhmaṇas in Dhruvilāṭī village; on the south the village of Karaṅka; on the west the boundary of the village Śilakuṇḍa, and on the north the boundary of the village Karaṅka.

On the eighteenth year of the reign of Gopacandra,

Whoever confiscates land that has been granted away by himself or by another, becomes a worm in the dog's ordure, and rots along with his ancestors.

Notes

Line 2.—'Gopacandra apparently belong to a local family which assumed independence about the downfall of the Imperial Guptas. Gopacandra's dominions extended over a wide area including the Faridpur District in Central Bengal and the Burdwan Dist. in south-east Bengal.' (Select Inscription : page 357.)

Line 20.—The board of administrators and the leading men of the village were approached by the Governor of

the district Vatsapālasvāmin with the request to grant permission for purchase of one Kulyavāpa of land. The board of administrators sold it to him and he bestowed it on Bhattachagomidattasvāmin.

The names of the leading men Ghoṣacandra and Anācāra and the surveyor Śivacandra appear also in Plate I of the Faridpur Copper plate Inscription of the time of Dharmāditya. The names of Nayasena, Dharmasīla and Śivacandra are found also in Plate II of the Faridpur Copper-plate Inscription of the time of Dharmāditya. These show that the interval between Dharmāditya and Gopacandra is not long.

No—15. Mallasārul Copper-plate Inscription of Vijayasena of the time of Gopacandra—Regnal year 3.

Place : Mallasārul, Burdwan Dist. Bengal.

Language : Sanskrit.

Script : Brāhmi of the Northern class of the first-half of the 6th century A.D.

Metre : Verse 1—Ārya, Verse 2—Upajāti, Verse 3-10—Anuṣṭubh.

Ref. : Ep. Ind., XXIII, p. 159, N. G. Majumdar. Select Inscriptions, p. 359, Dr. D. C. Sircar.

Text

महाराज-विजयसेनस्य ॥

1. ॐ स्वस्ति ।

जयति धोलोकनाथः यः पुंसां सुकृत-कर्मफल-हेतुः ।

सत्य-तपो-मय-मूर्तिलोक-द्वय-साधनो धर्मः ॥ 1

तदनु जितदम्भ-लोभा जय-

2. न्ति चिराय परहितार्थाः

निर्मत्सराः सुचरितैः परलोक-विजिगीषवः मन्तः ॥ 2

पृथिवीं पृथुरिव प्रथित-प्रताप-नय-शौर्ध्वे महाराजाधिगज श्री-गोप-

3. चन्द्रे प्रशामति तदनुत्तरायां पुण्योत्तरवनपदाध्यासितायां सतत-
धर्मे-क्रिया-वर्द्धमानायां वर्द्धमानमुक्तौ पूज्यान्वर्त्तमानोपस्थितत-कात्तांकृतिक-कु-

4. मारामाल-चौरोदरणि-कोपरिकौद्रज्जिकाग्रहारिकोर्स्थानिक-भोगपति-
विषयपति-तद्रायुक्तक-हिरण्यसामुदायिक-पत्तलकावसथिक-देवद्रोणीसम्ब-

5. क्षादीन्विधिवत्सम्पूज्य वक्तृक-बोधी - सम्बद्धार्द्धकरकाग्रहारीण -
महत्तरः हिमदत्तः निर्यृतवाटकीय-महत्तर-मुवर्णयशाः कपिस्थवाटका-
ग्रहारीण-

6. महत्तर-धनस्वामि यदवस्रगग्रहारीण-महत्तर-यष्टिदत्त-श्रीदत्तौ कोट्ट-
वीरग्रहारीण-भट्टवामनस्वामि गोधग्रामाग्रहारीण-महिदत्त-राज्य-

7. दत्तौ शास्त्रमलिवाटकीय-जीवस्वामि वक्तृक-खाड्गि-हरिः मधु-
वाटकीय-खाड्गि-गोहकः खण्डजोटिकेय-खाड्गि-भद्रनन्द विन्ध्यपुरेय-बाह-
नायक-

8. हरि-प्रभुतयो वीध्यधिकरण्य विज्ञापयन्ति । पूज्य-महाराज-
विजयसेनेन वयमभ्यर्चिता इच्छेऽहमेतद्-वीथो-सम्बद्ध-चेतगर्ताग्रामे युष्मभ्यो
य-

9. धा-न्यायेनोपक्रियाद्यौ कुल्यवापान् मातापित्रोरात्मनश्च पुण्याभिवृद्धये
कल्पान्तर-स्थायिन्धा प्रवृत्त्या पुत्र-पौत्रान्वय-भोग्यत्वेन कोण्डिन्य सगोत्राय

10. बाहूच-वत्सस्वामिनो पञ्चमहायज्ञ-प्रवर्त्तनाय प्रतिपावयितुमिति ।
यतोऽस्माभिरस्याभ्यर्थनयावधृतमस्त्येषोऽनुक्रमः उभयलोक-विजिगीषुभिः

11. साधुभिः क्रियमाण-पुण्य-स्कन्धेषु श्रीपरमभट्टारक-पादानो धर्मे-
पद्मगोपचयोऽस्माकमपि प्रतिपालयतां कीर्त्ति-श्रेयोभ्यां योगः । उक्त्य । यः क्रियां
धर्मे-सं-

12. युक्तां मनसाप्यभिनन्दति ।

वर्द्धते स यधेष्टे च शुक्लपक्ष इवोदराट् ॥ 3

तत्सम्पद्यतामस्याभिप्राय इत्यस्यन्वारकृतैरेनेन दत्तक-दोनारान्

वीथ्यां सम्बिभज्यासङ्केत-

13. गर्ता-ग्रामेऽष्टाभ्यः कुल्यवापेभ्यो यधोचितं दानं तद्वोथो-समुदय एव प्रनाय्यं वोढव्यमित्यवचूर्याष्टौ कुल्यवापा महाराज-विजयसेनस्य दत्तोः ।

14. अनेनापि राज्ञास्मै कौरिङ्ग-सगोक्षाय बाह्वृच-वत्सस्यामिने पञ्चमहायज्ञप्रवर्तनाय ताप्रपदेन प्रतिपादिताः । अथ च चैषां चतुर्षु दिक्षु सीमा भवन्ति ॥ ५-

15. धैर्यां दिशि गोधग्राम-सीमा । दक्षिण्यां गोधग्रामा एव । उत्तरस्यां वटवज्जकाग्रहार-सीमा । पश्चिमस्यां दिशि अर्द्धेन आम्रगर्तिका-सीमा । कौलकाश्वात्त कमला-

16. क्ष-मालाङ्किताः चतुर्षु दिक्षु न्यस्ता भयन्त्येवमेषां कृत-सीमाङ्कानामस्य ब्राह्मणस्य पञ्चमहायज्ञ-प्रवर्तनेनोपभुञ्जानस्य न

17. केनचिदेतद्वन्शजेनान्यतमेन वा स्वल्पाप्यावाधा हस्तप्रक्षेपो वा कार्यः । एवमवधृते योऽथ करोति स वध्यः पञ्चभिर्मर्-

18. हापातकैः सोपपातकैः संयुक्तः स्यादपि च ।

नास्य देवा न पितरो हविः-पिण्डं समान्जुयुः ।

द्वित्र-मलक-वेतालः अप्र-

19. तिष्ठः पतिष्यति ॥4

भूमि-दानापहरण-प्रतिपालन-गुण-दोष-व्यञ्जकाः आर्षाः श्लोका भवन्ति । पष्टि वर्षसहस्राणि

20. स्वर्गे नन्दति भूमिदः ।

आक्षेपा चानुमन्ता च तान्येव नरके वसेत् ॥5

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः ।

भूमिदो-

21. ऽसन्नकुले जातः सः नः सन्तारयिष्यति ॥6
 यत्किञ्चिन्कुर्वते पापं नरो लोभ-समान्वितः ।
 अपि गोचर्म-माक्षेण भूमि-दानेन शुभ्यति ॥7
22. पूर्व-दत्तां द्विजातिभ्यो यन्नाद्रक्ष युधिष्ठिर ।
 भूमि भूमिमतां श्रेष्ठ दानाच्छ्रेयोऽनुपालनं ॥8
 इयं राजशतैर्दत्ता दीयते च पुनः
23. पुनः ।
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥9
 तडित्तरज-बहुलां श्रियं मत्वा च मर्त्यानां ।
 न धर्म-स्थितय-
24. स्तद्धिः युक्ता लोके विलोपितुम् ॥10
 कुल्य न । दूतकः शुभदत्तो लिखितं सान्धिविग्रहिक-भोगचन्द्रेण ।
25. तापितं पुस्तपाल-जयदासेन । संवद् ३ थाव-दि २० (+) ७ ॥

Translation

Let there be welfare to all of you !

May Śrī Lokanātha, the giver of the fruits of good deeds to men, and piety, the means to the attainment of both of the worlds and having for its frame truthfulness and penance be victorious ! After that may the noble-souled ones, having in their subjugation pride and avarice, striving for the good of others for all time to come, untouched by jealousy and desirous of conquering the next world by meritorious deeds flourish !

While Mahārājādhirāja the prosperous Gopacandra, of renowned personality, polity and valour was ruling over

the earth like Pṛthu, in province of Bardhamāna, respecting sovereignty-ever-flourishing due to the continued performance of religious rites and dotted over by a number of centres of religion, the honourable royal officials, serving at the present time and present on the spot, (such as),—the superintendent of state-affairs, the minister in charge of the princes, the viceroy, the officer-in charge of the collection of taxes on permanent tenants, the officer, superintending the gift-lands or villages, made over to the Brāhmaṇas or Gods, the superintending officer of wool-producing centres, the officer in charge of stables, the ruler of a district, the magistrate appointed by him, the head of the royal treasury, the ruler of a territorial division called Pattalā, the superintendent of rest-houses and the officers superintending temples and temple properties, and the board of administrators of the territorial division, called Vīthī, being duly honoured, were informed thus by the village head Hinadatta, looking after the gift-lands to Gods or Brāhmaṇas in the village of Andhakaraka, falling within the jurisdiction of the division Vakkattaka, the headman Suvarṇayaśa of the village of Nirvṛtavāṭaka, the village-head Dhanasvāmin looking after the gift-lands in the village of Kapisthavāṭaka, the village heads Yaṇṇidatta and Śrīdatta, looking after the gift-lands in the village of Vaṭaballaka, Bhaṭṭavāmanasvāmin, superintending the gift lands to Gods or Brāhmaṇas in the village of Koḍḍavīra,

the headmen Mahādatta and Rājyadatta, inspecting the gifts to Gods or Brāhmaṇas in the village of Godhagrāma, Tivasvāmin of Śālmali-vāṭaka, Hari, the swordsman of Vakkattaka, Gotka the swordsman of Madhuvāṭaka, Bhadrānandin the swordsman of Khaṇḍa-jotikā, Hari, the inspector of horses of Vindhyapura and others : "We have been approached by the Right Honourable Mahārājā Vijayasena with this request : 'I wish to purchase from you according to proper procedure eight Kulyavāpas of land in the village Vetrāgattā, lying within the jurisdiction of this division and to bestow them, for the enhancement of myself according to the principle of perpetual endowment, to be enjoyed in succession by sons and grandsons or Vatsasvāmin, belonging to the lineage of Kauṇḍinya, and affiliated to the Vahv̥ca Śākhā of the Vedas in order that he may perform the five sacred duties, enjoined for a Brāhmaṇa house-holder.'

Thereafter, paying heed to this request, it was thus ascertained by us: This custom (belief) is that, when noble-souled persons, desirous of conquering both the worlds perform religious ceremonies then one-sixth of of religious merit, produced from performance of that work accrues to His Majesty, and fame, as well as welfare is obtained by men, giving assent to such deeds. As has been said: One, who congratulates religious works even by mind attains prosperity, as desired, like moon in

the bright fortnight. So the prayer of this man may be granted. According to this, the *Dināras*, paid by him were divided proportionately in the *Vithī* by persons, appointed for the occasion and eight *Kulyavāpas* of land, being measured out in the village of *Vetrāgartā* were granted to His Highness *Vijayasena*, on condition that the dues (on this account) are to be honestly paid (in future) to the treasury of the *Vithī*. And by this king also the lands were bestowed on *Vatsasvāmin*, belonging to the lineage of *Kaundinya* and affiliated to the *Valvīca Śākhā* of the *Vedas* by a copper-plate charter, so that he may perform the five-fold sacred duties.

The boundary-marks of the lands are stated, hereinafter : On the east, the boundary of the village *Godhagrāma* ; on the south, that very village of *Godhagrāma* ; on the north, the boundary of the land-grants, made over to *Brāhmaṇas* in the village of *Vaṭaballaka* ; on the west, the boundary of the half of the village *Amragarttikā*.

The posts, marked with marks of rosary beads have been fixed at four corners. Nobody—either born in the family of His Majesty or any other person,—should even slightly oppose or interfere with the enjoyment of these well-demarcated lands by this *Vatsasvāmin*, engaged in performance of five-fold sacred duties enjoined for a *Brāhmaṇa* house-holder.

Thus being determined, whoever does so, becomes one fit to be slain, being endowed with five great sins, along with smaller ones.

The oblations and offerings, given by him do neither reach the Gods nor the departed ancestors ; like a goblin, with its head chopped off, he, without a shelter falls down.

Thus run the verses, composed by the great seers,—the verses, describing the merits and demerits of protection and confiscation respectively of land-grants.

Verse 5.—See translation of other Inscriptions.

Verse 6.—Thus do proclaim the fathers and grand-fathers (of givers of land) : 'A donator of land has been born in our family ; he, alone, will deliver us.'

Verse 7.—All the sins, acquired by a man, through greed are removed by grant of land, even of the size of a cow's skin.

Verses 8-9.—See English renderings of other Inscriptions.

Verse 10.—Considering the fact that the fortune of the mortals resemble flashes of lightning and waves religious achievements in this world should not be wiped away by the good.

Eight Kulyavāpas of land. The announcer of (this land-grant) is Subhadatta. Written by the minister in charge of war and peace Bhogacandra and sealed by the record-

keeper Jayadāsa on this the 27th day of Śrāvaṇa in the Regnal year three.

**No.—16. Khālīmpur Copper-plate Inscription
of Dharmapāla.**

Place : Khālīmpur, Dist. Malda, West-Bengal.

Ref. : J. A. S. B. : Vol. LXIII, Part-I, p. 39.

E. I. : IV, p. 243. Gaudalekhamālā, p. 11.

Language : Sanskrit.

Script :

Metre : Verse 1—Vasāntatilaka ; V.—2—Mālinī ; V.—3, 9, 14, 15, 16, 19—Anuṣṭubh ; V.—4, 5, 10, 13—Śārdūlavikrīṭa ; V.—6, 11, 12—Sragdharā ; V.—8—Mandākṛānta ; V.—17—Puṣpīcāgrā ; V.—18—Sikhāriṇī.

History : The copper-plate, measuring 1 ft. 4 $\frac{3}{8}$ inch \times 11 $\frac{2}{8}$ inch was found by a farmer in course of ploughing his field. All persuasions to make him part with this plate failed during his life time. After his death it was purchased from his wife by Late Umesh Chandra Barabyal, the then collector of Malda in 1893. The text of the inscription as deciphered by Mr. Barabyal was published for the first time in the Journal of Asiatic Society Bengal. Subsequently another reading, and a more dependable one was published by Prof. Keilhorn in Epigraphica Indica (IV. 243).

Text

ॐ स्वस्ति ॥

1. सव्यंज्ञतां श्रियमिव स्थिरमास्थितस्य
वज्रास-
2. नस्य बहुभार-कुलोपलम्भाः ।
देव्या महाकरुणया परिपा-
लितानि
रक्षन्तु वो दशवत्तानि दिशो जयन्ति ॥ १
श्रिय इव सुभगा-
4. याः सम्भवो वारिराशि-
शराधर इव भासो विश्वमाहादयन्त्याः
प्रकृतिरवनिषानां सन्ततेरुत्तमायाः
अ-
5. जनि दयितविष्णुः सर्वविद्यावदातः ॥ २
आसोदासागरादुब्बां गुब्बांभिः कीर्तिभिः कृत्वा ।
मण्डयन्
6. सखिडतारातिः श्लाघ्यः धीवप्यदस्वतः ॥ ३
मातृसन्ध्यायमपोहितुं प्रकृतिभिर्लक्ष्म्याः करं ग्राहितः
श्रीगोपा-
7. स इति क्षितीश-शिरसां चूडामणिलत्सुतः ।
यस्यानुक्रियते सनातनयशोराशिर्दिशामाशये
रयेतिघ्रा य-
8. दि पीर्णमास-रजनी-ज्योत्स्नातिभारश्रिया ॥ 4
शीतांशोरिव रोहिणी हुतभुजः स्वाहेव तेजोनिधेः
सर्व्वानी-

9. व शिवस्य गुह्यकपतेर्मदेव भद्रात्मजा ।
पोलोमीव पुरन्दरस्य दयिता श्रीदेहदेवीसम्भूत
देवी तस्य विनो-
10. दभूर्मूरिपोर्लक्ष्मीरिव क्षमापतेः ॥ 5
ताभ्यां श्रीधर्मपालः समजनि मुजन-स्तूयमानावदानः
स्वामी भूमी-
11. पतोनामखिल-वसुमती-मण्डलं शासदेकः ॥
धत्वारस्तोरमञ्जत्-करिगण-चरण-न्यस्तमुद्राःसमुद्रा
यात्रां य-
12. स क्षमन्ते न भुवन-परिखा विश्वगाशा-जिगीषोः ॥ 6
यस्मिन्नुदामलीला-चलित-वलभरे दिग्जयाय प्रवृत्ते
यान्या-
13. म्विधम्मरायां चलित-गिरि-तिरश्चीनतां सद्रशेन ।
भाराभुप्रावमज्जन-मणिविधुर-शिरधक-साहायकार्यं
शै-
14. नोदस्तदोष्णा त्वरिततरमधोधस्तमेवानुयातम् ॥ 7
यत्प्रस्थाने प्रचलित-बलास्फालनादुल्ललङ्घि-
धूलौपूरैः पिहि-
15. त-सकल-व्योमभिभूतधात्र्याः ।
संप्राप्तायाः परमतनुतां चक्रवालं फणानां
मग्नोन्मोलन-मणि फणिपतेर्ला-
16. धवादुल्लास ॥ 8
विरुद्धविषयक्षोभाद् यस्य कोपाग्निरौर्वैवत् ।
अनिर्वृति प्रज्ज्वाल चतुरम्भोधिवारितः ॥ 9

17. येऽभूवन् पृथु-रामराधव-नल-प्राया धरित्वीभुज-
स्तानेकत दिदृक्षुषेव निचितान् सर्वान् समन्वेधसा ।
ध्व-
18. स्ताशेष-नरेन्द्र-मानमहिमा श्रीधर्मपालः कलौ
लोल-श्री-करिणीनिबन्धन-महास्तम्भः समुत्तम्भितः ॥ 10
यासां
19. नासीर-धूली-धवल-दशदिशां द्वागपरयन्त्रियतां
धत्ते सान्धातृसैन्यध्यतिकरचकितो ध्यानतन्त्री महेन्द्रः ।
20. तासामप्याहवेच्छा-पुलकित-वपुषाम्बाहिनीनाम्बिधातुं
साहाय्यं यस्य बाहोर्निखिल-रिपुकुलध्वंसिनोर्ना-
21. वकाशः ॥ 11
भोजैर्ममैतस्यैः समद्रैः कुरु-यदु-यवनावन्ति-गन्धार-कीरैः
भूपैर्व्यालोल-मौलि-प्रणति-परिणतैः
22. साधु-सङ्कीर्ण्यमाणः ।
हृष्यत्-पद्मालट्टोद्धत-कनकमय-स्वाभिषेकोद-कुम्भो
दत्तश्रीः कन्यकुब्जसत्सललित-च-
23. लित-भ्रूलता-लक्ष्म येन ॥ 12
गोषैः मोत्रि वनेचरैर्वनभुवि ग्रामोपकराढे जनैः
कीडद्भिः प्रतिचत्वरं शिशुगणैः
24. प्रत्यापणं मानपैः ।
लीला-वेरमनि पञ्चरोदर-शुकैरुद्गीतमात्म-स्ववं
यस्यार्कण्यतल्लपा-विवर्लिता-नम्रं स-
25. दैवाननं ॥ 13
स खलु भागीरथीपथ-प्रवर्तमान-नानाविध-नौवाटक-सम्पादित-
सेतुबन्ध-निहित-शैलशि-

26. खरध्रेणी-विभ्रमात् निरतिशय-घन-घनाघन-घटा-श्यामायमान-
वासरलक्ष्मी-समारब्ध-सन्तत-जलदस-
27. मय-सन्देहात् उदीचीनानैकनरपति-प्राभृतिरुता-प्रमेय-हयवाहिनी-
खरखुरोत्खात-धूली-धूसरित-दि- !
28. गन्तरालात् परमेश्वर-सेवासमायास-समस्तजम्बूद्वीप-भूपालानन्त-
पादात्-भर-नमदवनेः पाटलिपु-
29. त-समावासित-श्रीमन्मयस्कन्धावारात् परमसीगतो महाराजा-
धिराज-श्रीगोपालदेव-पादानुध्यातः प-
30. रमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान् धर्मपालदेवः
कुरातो ॥ श्रीपुण्ड्रवर्द्धनमु-
31. कृपन्तःपाति-व्याघ्रतटो-मण्डलसम्बद्ध-महन्ताप्रकाश-विषये कौशध्व
नाम ग्रामोऽस्य च सोमा पथि-
32. मेन गङ्गिनिका । उत्तरेण कादम्बरी-देवकुलिका सज्जुरवृक्षश्च ।
पूर्वोत्तरेण राजपुत्र-देवट-कृतालिः । वी-
33. जपुरकक्षत्वा प्रविष्टा । पूर्वोत्तरेण विटकालिः स्वातकक्षानिकां
गत्वा प्रविष्टा । जम्बूयानिकामाक्रम्य जम्बूयानकं
34. गता । ततो निःसृत्य पुण्याराम-विल्वार्द्ध-स्रोतिकां ।
ततोऽपि निःसृत्य न-
35. लवर्म्मटोत्तरान्तं गता नलवर्म्मटात् दक्षिणेन नामुण्डिकापि (हे
36. सदुम्भि) कायाः । खण्डमुखं खण्डमुखा (त) वेदस-
विल्विका वेद(स) विल्विकातो रोहितवाटिः पिण्डारविटि-जो-
टिका सीमा
37. उक्तारजोटस्य दक्षिणान्तः ग्रामविल्वस्य च दक्षिणान्तः । देविका-
सोमाविटि । धर्म्मायो-जोटिका । एवम्माढा-शाल्मली ना-
38. म ग्रामः । अस्य चोत्तरेण गङ्गिनिका-सीमा ततः पूर्वोत्तरेण
स्रोतिक्या आग्रयानकोलर्द्धयानिकक्षतः त-

39. तोपि दक्षिणेन कालिकाश्वभ्रः । अतोपि निःसृत्य श्रीफल-
भिषुकं यावत् पश्चिमेन ततोपि निल्वद्भोर्द्ध-स्रोति-
40. कया गङ्गिनिकां प्रविष्टा । पालितके सीमा दक्षिणेन काणा-
द्वीपिका । पूर्व्वेण कोण्टिया स्रोतः । उत्तरेण
41. गङ्गिनिका । पश्चिमेन जेजन्दाधिका । . एतद्ग्राम-सम्पारोण-
परबन्धेद्वीपः । स्थालीकट्ट-विषय-
42. सम्बद्धाग्रपरिहका-मण्डलान्तःपाति-गोपिप्पली-ग्रामस्य सीमा ।
पूर्व्वेण उड्ग्राम मण्डल-पश्चिमसीमा । दक्षि-
43. रोण जोलकः । पश्चिमेन वेसानिकाहया खाटिका । उत्तरे
णोड्ग्राम-मण्डलसीमा-व्यवस्थितो गोमार्गः । एषु च-
44. तुरुषु (चतुर्षु) ग्रामेषु समुपगतान् सर्व्वानेव राजराजनक-राजपुत्र-
राजामाल्य-सेनापति-विषयपति-भोगपति पट्टाधि-
45. कृत-दण्डशक्ति-दण्डपाशिक-चौरोद्धरणिक-दौस्तथाधसाधनिक-
दूत-स्रोत-समागमिकाभिरवरमाण-हस्त्यश्व-गोमहिपाजा-
46. विकाध्यक्ष-नाकाध्यक्ष-यलाध्यक्ष-तरिक-शौक्षिक-गौलिमक-तदायुक्तक
विनियुक्तकादि-राजपदोपजीविनोऽन्यान्धाकीर्त्ति-
47. तान् चाटभटजातीयान् यथाकालाध्यामिनो ज्यैष्ठकायस्थ-महामहत्तर-
महत्तर-दाशग्रामिकादि-विषयव्यवहारिणः
48. सकरणान् प्रतिवासिनः क्षेत्रकरांश्च ब्राह्मण-मानना-पूर्व्वकं
यथार्हं मानयति बोधयति समाज्ञापयति च । मतमस्तु
49. भवता महासामन्ताधिपति-धीनारायणवर्मणा दूतक-युवराज-
श्रोतिभुवनपालमुखेन वयमेव विज्ञापिताः यथाऽस्मा-
50. भिर्मातापितोरात्मनश्च पुण्याभिवृद्धये शुभस्थत्यान्देवकुलं
कारित्वन्तश्च प्रतिष्ठापित-भगवन्नन्न-नारायण-भट्टारकाय तत्प्र-
51. तिपालक-लाटद्विज-देवाचर्यकादि-पादमूल-समेताय पूजोपस्थानादि-
कर्मणो चतुरो ग्रामान् अत्रत्य-दृष्टिका-तलपाटक-

52. समेतान् ददातु देव इति । ततोऽस्माभिस्तदीयविज्ञप्त्या
एते उपरिलिखितकाश्चत्वारो ग्रामास्तलपाटक-हट्टिकासमेताः स्व-
53. सीमापर्यन्ताः सोद्देशाः सदशापचाराः अकिञ्चित्प्रग्राह्याः परिहृत-
सर्व्वपीडाः भूमिच्छिद्रन्यायेन चन्द्रार्कक्षिति-समकालं
54. तथैव प्रतिष्ठापिताः । यतो भवद्विसृस्वैरेव भूमेर्दानफल-
गोरवादपहरणे च महानरक-पातादि-भयाद्दानमिदमनुमो-
55. द्य परिपालनोयम् । प्रतिवादिभिः क्षेत्तकरैश्चाज्ञाश्रवणविधेयै-
भूत्वा समुचित-कर-पिण्डकादि-सर्व्व-प्रत्यायोपनयः कार्य्य
56. इति ॥
बहुभिर्व्वसुधा दत्ता राजभित्सुसंगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ 14
पष्टि वर्षसहस्राणि स्वर्गं
57. मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 15
स्तदत्ताम्परदत्ताम्वा यो हरेत् वसुन्धराम् ।
स विष्ठायां कृमिर्भूत्वा पितृ-
58. भित्सुसह पच्यते ॥ 16
इति कमल-दलाम्बु-विन्दु-लोलां
श्रियमनुचिन्त्य मनुष्य-जीवित्तथ ।
सकलमिदमुदाहृतञ्च बुद्धा
न हि पुरु-
59. वेर्परकोर्त्तयो विलोप्याः ॥ 17
तडित्तुल्या लक्ष्मीस्तनुरपि च दीपानल-समा
भवो दुःखैकान्तः पर-कृतिमकीर्तिः क्षपयताम् ।
मशां



60. स्याच्चन्द्राकर्क नियतमवताम(त्त) च नृपाः
 करिष्यन्ते बुद्धा यदभिरुचितं किं प्रवचनैः ॥ 18
 अभिवर्द्धमान-विजयराज्ये
61. सम्प्रत् ३२ मार्ग-दिनानि १२
 श्रीभोगटस्य पौत्रेण श्रीमत्सुभटसूनुना ।
 श्रीमता तातटेनेदं उत्कीर्णं गुण-शालिना ॥ 19

Translation

May the ten instruments of success, nourished by great compassion of Lord Buddha, resorting firmly to omniscience like fortune protect the quarters, full of multitudes of impediments (to attainment of salvation) ; may they be victorious !

Like ocean, the source of exquisitely beautiful Goddess of Fortune,—like moon, the birth place of luminosity, gladdening the entire universe—there was born Dayitavishṇu purified by all types of learning,—the progenitor of a great race of Kings.

From him was born vanquisher of enemies dexterous and praiseworthy Śrī-Vaṇyaṭa, who decorated the earth, extending upto the sea by his great fame.

His son, honourable Gopāla, the crestjewel of heads of all kings (viz. the foremost of all Kings) was married to royalty by subjects in their eagerness to get rid of the state of lawlessness ; his everlasting mass of fame could be imitated (if at all imitation is possible) in respect of

brightening up the quarters by excessive whiteness of moonlight of a full moon night.

Like Rohini to the moon, Srālā to fire, the repository to lustures, Sarvāṇī to Lord Śiva, Bhadrā the daughter of king Bhadra to Kuvera, Saci to Indra and Laksmī to Viṣṇu, his wife, Her Highness Dēddadevi was to him the source of his comfort.

From them was born His Highness Dharmapāla, the leader of the host of kings, who alone ruled the entire surface of the earth and whose exploits were sung by nobles ; the four oceans, forming the encircling ditches of earth on whose beach were implanted foot-prints of bathing elephants could not stand his march, desirous as he was of conquering all the quarters.

As the king, with hilariously marching army proceeded for conquering the quarters, the earth, with shaking mounts was bent down by that (weight) and the great serpent Śeṣa with extended arm, searching for help of its rows of troubled hoods, bent down by great weight and consequently having deeply sunken jewels followed him alone (the king) in great haste in the neither regions.

At the time of his march, columns of dust, arising out of journey of his moving troops covered the skies totally and thus the earth having grown smaller the great serpent's rows of hoods, in which the gems, previously sunken

deep attained manifestation due to lightness (of weight) shone forth.

The fire of indignation, springing from agitation due to unseemly behaviour (on the part of enemies) of this king blazed without respite (on the surface of the earth extending) upto the four Oceans like fire blazing in water.

His Majesty Dharmapāla, who eclipsed the honour and glory of all kings and who was a great tying-post for chaining the she-elephant in the shape of fickle royalty created in Iron Age by the creator, as if, through desire to see all such rulers of earth as Pṛthu, Rāma, the scion of the race of Raghus, Nala and the like, all flourished in different periods at one place.

Not being able to determine the size of his army, which rendered the ten quarters white by the dusts raised by Nāsira steeds, Mahendra, being agitated, taking it to be a mixture of Māndhātṛi troops is nonplused by anxious thoughts; but even though the soldiers were full of joy, due to eagerness for fight, yet they had no opportunity to render help to his arm, (capable of) extirpating the entire host of enemies.

By graceful movement of his eye-brows he invested Kanauj with royal dignity; (all the time) the kings of the lands of the Bhojas, Matsyas, Madras, Kurus, Yadus, Yavanas, Avantis, Gandharas and Kurus expert in bowing

down with their trembling crowns were showering praises and the exultant old Pañcāla citizens were carrying golden-jars, full of coronation-water.

He always bashfully turns away and bows down his head, hearing his own praise being chanted by cow-herds in fields, foresters in forest tracts, citizens in villages, playful children in court-yards : measure-inspectors in selling-centres and encaged parrots in pleasure-houses.

(Note: In this verse and the preceding, one two notable historical events have been described. One is the defeat of Mahendra, the king of Kanauj at the hands of Dharmapāla and the other is the coronation of his tributary chief Cakrāyūdhā in that kingdom. According to Prof. Keihorn, 'Kānyakubja itself was in the country of Pañcalas in Madhyadesa. According to the topographical list of the *Bṛhatsamhitā*, the Kurus and Matsyas also belong to the middle country, the Madras to the North-West, the Gandhāras to the northern and the Kīras to the North East division of India. The Avantis are the people of Ujjayini in Malava. Yadus, according to *Lakkha Mandal Prasasti*, were long ruling in part of the Punjab, but they are found also south of the Jāmuna ; and south of this river and north of the Narmadā probably were also the Bhojas who head the list." *Epigraphia Indica*. Vol IV, p 246).

From the Victory-Camp, situated in Pāṭaliputra,—Camp, in which misapprehension of series of mountain-

peaks caused by bridge, formed by multitudes of fleet, proceeding in channels of Bhāgirathī, doubt as to the constant presence of rainy season as produced by lusture of the day, darkened by extremely dense array of mighty tuskers, spaces of quarters are rendered brown by dusts raised by pointed hoofs belonging to immeasurable cavalry, presented by numerous kings of the north and the head-level is lowered by weight of endless armies of rulers of Jambu islands, come to wait upon his excellency—His revered Highness Supreme Lord, staunch, Buddhist Mahārājādhirāja Dharmapāla, ever remembering (the feet of) Mahārājādhirāja Gopāladeva, being in good health after offering respect to the Brahmins honours in due order, informs and commands all kings, tributary chiefs, princes, ministers, Commander-in-Chiefs, District officers, Sub-divisional officers, Revenue officers, Judicial officers, Executive officers, Police officers, members of the Department of Religion, officers in charge of recruitment of messengers and rescue homes couriers, Superintendents of elephants, horses, cows, buffaloes, goats and sheep, flier, Treasury officers, officers in charge of rafts, excise and forests officers, Supervisors, special officers and others depending on royal favour as well as such ill-famed men as thieves, night-rangers and the like appearing in proper time and officers of Viśaya division, such as Registrar, President, Vice—President, Head of ten villages and the like and

neighbours,—tillers of soil along with men belonging to Karaṇa caste present in the four villages (detailed below) : The village Crannasvabhra, situated in Viśaya named Mahanta-prakāsa attached to Byaghryataṭi Maṇḍala, included within Puṇḍra—Vardhana Bhukti. Its boundary (is set forth below); to its west his perched rivulet, to north a temple of the Goddess of learning and a date-palm, to north-east the embankment constructed by prince Devata, upto the point it has reached the grave of demons,—to each the (boundary line is) row of trees upto the point it has reached the artificial water-course of the ditch, then touching the water-course with Jambu trees has gone to the grove of Jambu trees. After that the boundary line is half-stream of Punyarama lake and then it has gone upto the northern extremity of Nalacarmaṭa. To the south of Nalacarmaṭa Namundi-Kāyikā to Khandamuṇḍamukha, Khandamuṇḍa-mukha to Vedasa-Vilvikā, then the boundary line of the villages Rohitabati, Piṇḍarabiṭi and Yoṭikā to the south of Vktavayota and Devika Simabiṭi Dharmajavika to the south of Gramavilva.

In this way the village named Maḍhāśalmali. To its north the boundary line is the perched rivulet, to its east the half-current upto the point it has reached the water course lined with mango and other trees, to south the (village) Kalikasvabhra, and to the west going upto Śrifala-

blisug has again entered into the rivulet following the course of midstream of the lake ; the village Pālitaka bounded on south by Kāṇa sand-band, on east by current of (river) Kaṇṭhiā, on north by perched rivulet and on west by the village 'Jenandāyikā' at whose extremity is situated the burning ground ; village Gopippali in Śhalikhaṭṭa Viśaya within the maṇḍala of Āmvaṣaṇḍikā, bounded on east by the western boundary of Uḍṭageāmainaṇḍala, on east by marshy lands, on west by ditch named Beśānika and on north by narrow lane demarcating the boundary of Uḍṭagramamaṇḍala,—(in the following way) : Let it be understood by you all that we have been informed by Śrī Nārāyaṇavarman, the foremost of the tributary chiefs through his messenger prince Tribhuvānapāla (in this way) : For accumulation (accretion) of religious merits of our parents and our own selves a temple has been constructed by us ; may it please your majesty to make a gift of these four villages, including market-places and palm-groves for the worship and maintenance of venerable supreme lord Nanna-nārāyaṇa established there, along with such attendants as the keeper of the temple, a Brahmin from Gujrat and worshipper of the deity and the like. For this reason at their request, we have made a gift, as prayed for, of the four villages, mentioned above, delimited by them respective boundaries, along with covetable things,—rent-free after removing all hindrances to peace from them for ever (the

period of stay of moon, sun and earth) according to Bhumi-
 cchidraṇyaya. It behoves you all to approve of this gift
 and act accordingly taking into consideration the massive
 fruit accruing from gift of land and through fear of going
 to hell by usurping it. The neighbouring tillers of soil
 should, hearing and following the proclamation, make over
 (to the donee) the customary taxes, means of subsistence
 and all other kinds of revenue.

Verse 14—Land has been donated by a number of
 kings beginning from Sagara ; whenever whoever becomes
 the lord of earth, then the fruit (or gift) accrues to him.

Verse 15—The donor of land enjoys in the Heavens
 for sixty thousand years ; on the other hand, he who takes
 it back or approves of it resides in Hell for similar number
 of years.

Verse 16—A man, who takes back land donated by
 his own self or by others ~~with~~ along with his fore-fathers
 (in Hell) ~~assuming the form of~~ ~~form~~.

Verse 17—Thus considering that fortune and human
 life are as unsteady as drops of water on lotus-petals and
 understanding all that has been said before, men should
 not tarnish the reputation of others (springing from gift of
 land).

Verse 18—Fortune is like lightning, body, also
 resembles flame of a light, the world is full of unmixed
 miseries, infamy touches those who sully the reputation of

others and lasting fame grows to those who protect it ; taking these into consideration, it behoves the would be rulers to do as they please ; there is no need of further exposition.

Verse 19—On the 12th day of Agra-hāyaṇa, 32nd glorious victory year (of Dharmapāla), this (deed) has been inscribed by blessed Tāṭaṭa, son of prosperous Subhaṭa and great grandson of fortunate Bhogaṭa.

Notes

The first verse represents great difficulty to translators. The adjective “बहुमारकुलोपलम्भाः” qualifies “दिशः” and the term “दशबलानि” in probability refers to the ten instruments of success emphasised by Lord Buddha. They are gift, purity of character, forgiveness, prowess, meditation, intellect, strength, union (with supreme soul), prayer and knowledge.....“दान-शील-क्षमा-वीर्य-ध्यान-प्रज्ञा-बलानि च । उपायः श्रावविहानं दश बुद्धबलानि वै ।”

“मात्स्यनाय” refers to a state of lawlessness in society, in which strong oppresses the weak, just as a big fish swallows up a smaller one. To escape from being absorbed into another kingdom or to avoid being swallowed up like a fish, the citizens selected Gopāla their king.

No.—17. Mahabodhi Inscription of the
time of Dharmapāla.

Place : Bodh Gaya, Dist. Gaya, Bihar.

Ref. : Cunningham's Mahabodhi, pl. XXVIII, 3
Journal and Proceedings of the Asiatic Society of Bengal,
Vol. IV (New Series), p. 101-102 Gaudalekhamālā,
page 31.

Language : Sanskrit.

Script : Old Bengali.

Matre : Anuṣṭubh.

Account : The slab of stone, containing the inscription was first found by Sir Alexander Cunningham sometime about 1879 A.D. at a place to the south of the great Mahabodhi temple of Bodhi Gaya. The left side of this slab contains three figures, each in a recess, and the right side is occupied with the actual inscription. Containing four verses written in nine lines. In the catalogue of the Archaeological collections in the Indian Museum, Dr. Anderson described the three figures carved in the slab as those of three Bodhisattvas and the writing as the well-known passage, presenting Buddhist doctrine, beginning with 'ye dhamma', etc. Later researches, however, have revealed that the figure carved in the left recess is of Viṣṇu, that in the right one is of Surya and 'the figure in the middle is probably that of Bhairava', and the actual inscription records the consecration of a temple and excavation of a tank. The correct reading of the Text, along with its explanation was first published by Sri Nilmani Chakravarti

in the Journal and proceedings of the Asiatic Society of Bengal.

Mahābodhi Inscription (Keśaba-praśasti)

Text

ॐ

1. चम्प(म्पे)शायतने रम्ये उज्ज्वलस्य शिलाभिदः ।

के-

2. शवास्येन पुत्रेण महादेवद्यतुर्मुक्तः ॥1॥

श्रेष्ठाना-

3. मेव मल्लानां महाबोधि-निवासिनां ।

लातक-

4. म्रजयास्तु (?) श्रेयसे प्रतिष्ठापितः ॥2॥

पुष्करि-

5. स्यस्यगाधा च पूता विष्णुपदीसमा ।

वित्तये-

6. न सहस्रेण द्रम्माणां दानिता सतां ॥3॥

7. पङ्क्तिंशतितमे वर्षे धर्मपाले महीभुजि ।

8. भाद्रपदुलपक्षम्यां सूनोर्गोस्व-

9. रसाहनि ॥4॥

deep lake, resembling the Ganges in purity has, also, been excavated by him at a cost of three thousand Dramma (coins).

Verse 4 : (This has been done) on the fifth day of the dark fortnight, (which was a) Saturday in the 26th year of kingdom of Dharmapāla, the ruler of the earth.

Notes

The inscription, though poor in literary merits is of supreme importance to students of religious history. By recording the consecration of a temple, dedicated to Lord Siva at Mahābodhi, regarded as the greatest place of pilgrimage of Buddhists, it throws much light on the policy of religious toleration, pursued by Dharmapāla.

Verse 1—The term 'आयतन' refers either to a place of worship. The place of worship, in which the image of Siva was placed was known as चम्पश वा चम्पेश. The image of Siva referred to in the inscription was possibly a phallic one ; it was a phallus, with four faces painted on top. The phallic image of four-faced Siva has been described in the Mahābharata (Anuśāsanaparva, 17/76).—चतुर्मुखो महालिङ्गचारलिङ्गस्यैव च ।

Verse 2—The term 'मल्ल' means a boxer—a warrior. It may refer also to Buddhists, leading monastic life because he has no wage constant war against sense organs.

The reading 'क्ष्मातकम्प्रजयास्तु' conveys no meaning. It

in the Journal and proceedings of the Asiatic Society of Bengal.

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के-

2. शवाख्येन पुत्रेण महादेवद्यतुर्मुखः ॥१॥

ध्रेष्ठाना-

3. मेव मल्लानां महाबोधि-निवासिनां ।

जातक-

4. म्रजयास्तु (?) श्रेयसे प्रतिष्ठापितः ॥२॥

पुष्करि-

5. एयस्यगाधा च पूता विष्णुपदीसमा ।

क्षितये-

6. न सहस्रेण द्रम्माणां खानिता सर्वा ॥३॥

7. षड्विंशतितमे वर्षे धर्मपाले महोभुजि ।

8. भाद्रबहुलपञ्चम्या सूनोर्भास्क-

9. रस्याहनि ॥४॥

Translation

Verses 1-2 : In the beautiful place of worship entitled Campāśa (or Campeśa), the four-faced Lord Śiva has been established for the welfare of greatest warriors (superior monks,) residing in Mahābodhi, (as also of graduates and : of all persons) by Keśaba, the son of sculptor Ujjala.

Verse 3 : For the benefit of noble-souled persons, a

deep lake, resembling the Ganges in purity has, also, been excavated by him at a cost of three thousand Drama (coins).

Verse 4 : (This has been done) on the fifth day of the dark fortnight, (which was a) Saturday in the 26th year of kingdom of Dharmapāla, the ruler of the earth.

Notes

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Verse 2—The term 'मल्ल' means a boxer—a warrior. It may refer also to Buddhists, leading monastic life because he has to wage constant war against sense organs.

The reading 'सातम्प्रजयास्तु' conveys no meaning. It

may be a misrepresentation for 'ज्ञातकानाम्प्रजानाम्'. In that case it may mean 'of graduates and of all'. The term 'ज्ञातक' refers to one, who has acquired knowledge in the Vedas, and has been permitted by his teacher to enter into the second stage of life. The meaning of the word 'प्रजा' is people. The consecration of temple and excavation of lake are for the benefit of persons, rich in bodily strength (मल्ल), mental faculty (ज्ञातक) and men of ordinary run.

Verse 3—During the regime of Dharmapāla the coins known as 'द्रम्म' were legal tenders. In Lilāvati, Bhaṣkarācārya has mentioned these types of coins. Twenty Barāṭakas (Kaḍi) made one Kākiṇī (Paysā), four Kākiṇīs make one Paṇa (ānnā), sixteen Paṇas make one Drama (Rupee) and sixteen Drammas one Niṣka (mohur).

‘वराटकानां दशकद्वयं यत् सा काकिनो ताश्च पणश्चतस्रः ।

ते षोडश द्रम्म इहावगम्यो द्रम्मेस्तथा षोडशभिश्च निष्कः ॥

No.—18. Monghyr Copper-plate grant of Devapāla

Place : Monghyr, Bihar

Ref : Asiatic Researches, Vol. I, pp. 123-130 and 142, Indian Antiquary, Vol. . XXI, pp. 254-257
Gaudalekhamālā, pp. 35-40

Language : Sanskrit

Script :

Metre : Verses 1, 7, 8, 13, 14—Śārdūlavikrīṭita ;

Verse 2—Praharsinī ; Verse 3—Vamśasthavil ; Verse 4—

Upajāti ; Verse 5—Indravajrā ; Verse 6—Aupacchanda-sika ; Verse 9—Āryā ; Verse 10—Harinī ; Verse 11—Āryā ; Verse 12, 15—Rahoddhatā.

Account : The Copper-plate was first discovered by Cornel Watson in Monghyr on 1780 A. D. A lithograph of the deed, inscribed in the plate was published in Asiatic Researches, Vol I. Subsequently, the reading of the inscription, as deciphered by Prof. Keilhorn appeared in Vol. XXI of Indian Antiquary

Text

The Monghyr Copper-plate Inscription of Devapāladeva

1. ॐ सति ॥
सिद्धार्थस्य परा(र्थ)-सुस्थिर-
2. मतेः सन्मार्गमभ्यसतः
सिद्धिः सिद्धिम-
3. उत्तराम्भगवत्तत्तस्य प्रजासु क्रियात् ।
यस्तैर्धातुक-सख-सिद्धिपदवीरस्युग्र-वीर्योदया-
जित्वा निर्वृति-
4. माससाद सुगतः सर्वार्थ-भूमीश्वरः ॥ १
सौभाग्यन्दधदतुलं धियः सपत्न्या
गोपालः पतिरभवद्भु-
5. न्धरायाः ।
दृष्टान्ते (सुविनयिनां ?) सुराणि यस्मिन्
भक्षेयाः पृथुसगरा(दयो)प्यभूवन् ॥ २
विजित्य येनाजलधेर्वसुन्ध-

6.

रां

विमोचिता मोघ-परिग्रहा इति ।

सवाष्पमुद्राष्प-विलोचनान् पुन-

र्व्वनेषु वन्धून् दद(शु)र्मतङ्गजाः ॥ 3

च-

7.

स्तत्स्वनन्तेषु वलेषु यस्य विश्वम्भराया निचितं रजोभिः ।

पादप्रचारक्षममन्तरीक्षं विहङ्गमानो सुचिरं वभूव ॥ 4

8.

शास्त्रार्थभाजा चलतोऽनुशास्य वर्णान् प्रतिष्ठापयता स्वधर्मे ।

श्रीधर्मपालेन सुतेन सोऽमूत् स्वर्गस्थितानामवृणुः

9.

पितृणाम् ॥ 5

अयत्नैरिव जङ्गमैर्यदीयैर्व्विचलद्भिर्द्विरदैः कथमर्थमाणा ।

निरुपप्लवमम्बरं प्रपेदे श-

10.

रयं रेणुनिभेन भूतधात्री ॥ 6

केदारे विधिनोपयुक्त-पयसां गङ्गासमेताम्बुधौ

गोक्ष्णादिषु चाप्यनु-

11.

ष्ठितवतां तीर्थेषु धर्म्म्याः क्रियाः ।

मृत्सानां सुप्तमेष यस्य सकलानुद्धृत्य दुष्टानिमान्

लोकान् सा-

12.

धयतोनुपद्भ-जनिता सिद्धिः परत्ताप्यभूत् ॥ 7

तैस्तैर्दिग्विजयोवसान-समये सम्प्रेषितानां परैः

स-

13.

तत्कारैरपनीय स्नेहमखिलं स्वां स्वां गतानां भुवम् ।

कृत्यम्भावयतां यदीयमुचितं श्रीत्या शृपाणामभूत्

सो-

14.

तत्करणं हृदयं दिवश्च्युतवतां जातिसराणामिव ॥ 8

श्रीपरवलस्य दुहितुः क्षितिपतिना राष्ट्रकूट-तिलकस्य ।

15. ररणादेव्याः पाणिर्जगृहे गृहमेधिना तेन ॥ 9
 घृततनुरियं लक्ष्मीः साक्षात् क्षितिर्नु शरीरिनी
 किमवनिपतेः
16. कीर्तिगूर्ताऽथवा गृहदेवता ।
 इति विदधती शुच्याचारा वितर्कवतीः प्रजाः
 प्रकृति-गुरुभिर्यो शुद्धान्तं गुणै-
17. रकरोदधः ॥ 10
 श्लाघ्या पतिव्रतांसौ मुक्ता-रत्नं समुद्र-शुक्तिरिव ।
 श्रीदेवपालदेवं प्रसन्न-वक्त्रं सूतमसूत ॥ 11
18. निर्मलो मनसि वाचि संयतः काय-कर्मणि च यः स्थितः शुचौ ।
 राज्यमाप निरुपपन्नं पितुर्वोधिसत्त्वं इव
19. सौगतं पदम् ॥ 12
 भ्राम्यद्भिर्विजय-क्रमण करिभिः (स्त्रा)मेव बिन्ध्याटवी-
 मुद्गम-श्रवमान-वाष्प-पयसो दृष्टाः पुनर्वान्ध-
20. वाः ।
 कान्बोजेषु च यस्य वाजि-युवभिर्ध्वस्तान्य-राजौजसो
 हेपामिश्रित-हारि-हेपितरवाः कान्ताधिरं वीक्षिताः ॥ 13
 'तुर्व्यं' वलिना कृतः कृत-युगे येनागमद्गार्गव-
 स्त्रेतायां प्रहृतः प्रिय-प्रणयिना कर्णेन यो द्वापरे ।
 विजिह्वन्नः कलि-
22. ना शक-द्विपि गते कालेन लोकान्तरं
 येन त्यागपथः स एव हि पुनर्विस्पष्टमुन्मीलितः ॥ 14
 श्वा-गङ्गागम-महितात्-
23. सपत्न-शून्या-
 मासेतोः प्रश्नित-दशासकेतु- कीर्तेः ।
 उर्व्वामाधरण-निके(त)नाच्च सिन्धो-
 रालक्ष्मी-कुलभवनाच्च यो

24. बुभोज ॥ 15.
स खलु मागीरधी-पद्य-प्रवर्त्तमान-नानाविध-नौवाटक-सम्पादित-
सेतुबन्ध-(नि)हित-शैलशिखर-श्रे-
25. स्त्री-विभ्रमान् निरतिशय-धन-घनाधन-घटा(टा)-श्यामायमान-
वासरलक्ष्मी-समारब्ध-सन्तत-जलदसमय-स
26. न्देहात् उदीचीनानेक-नरपति-प्राभृतीकृता-प्रमेय-हय-वाहिनी-
खरखुरोत्सात-धूलीधूसरित-दि-
27. गन्तरालात् । परमेश्वर-सेवा-समायाता-शेष-जम्बूद्वीप-भूपाल-
पादात्-भर-नमदवनेः । श्रीमुद्गगिरि-समावा-
28. मित-श्रीमज्जयस्कन्धावारात् परमसौगत-परमेश्वर-परम-भट्टारक-
महाराजाधिराज-श्रीधर्मपालदेव-
29. पादानुप्यातः परमसौगतः परमेश्वर(ः) परमभट्टारको महाराजा-
धिराज-श्रीमान् देवपालदेव(ः) कुशली
30. श्रीनगरभुक्तौ किमिला-विषयान्तःपाति-स्वसम्बन्धाविच्छिन्न-
तलोपेत-मेपिका-ग्रामे समुपगता-
31. न् सव्वानेव राणक । राजपुत्र । अमात्य । महाकार्तिकृतिक ।
महादण्डनायक । महाप्रतीहार । महासा-
32. मन्त । महादौःसाध । साधनिक । महाकुमारामात्य । प्रमातृ ।
सरभङ्ग । राजस्थानीय । उपरिक । दाशा-
33. पराधिक । क्षौरोद्धरणिक । दाण्डिक । दाण्डपाशिक ।
शौल्हिक । शौल्हिक । (चे)त्तप । प्रान्तपाल । कोटपाल (I)
34. खण्डर(त्त) । तदायुक्तक । विनियुक्तक । हस्त्यश्वोष्ट्र(व)ल-
व्यापृतक (I) किशोर-व(ड)धा-भोमहिपाजाविकाध्यत्त । दत्त-
प्रेषणि-
35. क । गमागमिक । अभित्वरमाण । विषयपति । तरपति ।
तरिक गौड-भालव-खश-द्वण-कुलिक-कर्णट-ला(टचा)ट-भाट-

36. सेवकादीन् अन्योद्धाकीर्तितान् स्वपादपद्मोपजीविनः प्रतिवासिनश्च
प्राद्वणोत्तरान् महत्तर-कुटुम्बि-पुरोगमेदा-
37. न्धक-चण्डाल-पर्यन्तान् (स-)भाज्ञापयति । विदितम्-
38. स्तु भवतां यथोपरिलिखित-मेपिकाग्रामः स्वसो-
39. मा-तृणयूति-गोचरपर्यन्तः सतलः सोद्देशः साम्रमधुकः सजलस्थलः
समतलः सतृणः सोपरिकरः सदशा-
40. परायः (?) सचौरोद्धरणः परिहृत-सर्वपीडः । अचाटभट्ट-
प्रवेशोऽकिञ्चित्-प्रग्राह्यो राजकुलीय-(समस्त)-प्रसायसमे-
41. तो भूमिच्छिद्रन्यायेनाचन्द्रार्क-क्षिति-समकालः पूर्ववत्त-
भुक्त-भुज्यमान-देवप्रद-देयवर्जितो मया मातापितृरात्मनश्च पू-
42. रय-यशोभिष्टदये वेदार्थविदो यज्वनो भट्टविश्वरातस्य पीताय
विद्यावदात-चेतसो भट्टश्रीवराहरातस्य पुताय ।
43. पदवाक्यं-प्रमाण-विद्या-पारङ्गताय । औपमन्यव-संगोहाय ।
आश्लायण-सप्तद्व्यचारिणे भट्टप्रवर-बी(हे) करात-मिश्राय
44. शामनीकृत्य प्रतिपादितः (1) यतो भवद्भिः सर्वैरेव भूमेर्दानफल-
गौरवादयहरणे महानरकपात-भयाच्च दानमि-
45. दमनुमीय पालनीयम् प्रतिवासिभिः क्षेत्तकरैश्चाज्ञा-ध्वज-विधेयै-
भूत्वा समु(चि)त (करहिरण्य)ा-देयादि-सर्व-प्रसायोपन-
46. यः कार्य इति (1) सम्यत् ३३ मार्ग-दिने २१ ।
तथा च धर्मानुशासन-श्लोकाः ।
सर्वानेतान् भाविनः पार्थिवेन्द्रान्
47. भूयोभूयः प्रार्थयत्येष रामः ।
सामान्योऽयं धर्मसेतुर्नृपाणां
काले काले पालनीयः क्रमेण ॥ (16)
बहुभिर्बुधा

48. दत्ता राजभिः सगरादिभिः (1)

यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं ॥

सदत्ताम्परदत्ताम्वा यो हरेत वसु-

49. न्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 17.

इति कमलदलाम्बु-विन्दुलोलां

धियमनुचिन्त्य मनुष्य-

50. जोवित्तम् ।

सकलमिदमुदाहृत्य बुद्धा

न हि पुरुषैः परकीर्तयो विलोप्याः(ः) ॥ 18.

श्रेयोविधानुभय-(व)'श-वि-

51. शुद्धि-भाजं

राजाकरोदधिगतात्मगुणं गुणदः ।

आत्मानुरूप-चरितं स्थिरयौवराज्यं

श्रीराज्यपालमि-

52. दूतकमात्मपुत्रं ॥ 19.

Translation

May the attainment of end of Supreme Lord Siddhārtha, having mind absorbed in contemplation of doing good to others and following the path of religion, Siddhārtha, who attained salvation by conquering the road to success adopted by ordinary men (denizens of the three regions) and who is the lord of all facts and lands—confer on his devotees supreme success.

Verse 2 : The ruler of earth, co-wife to the goddess

of fortune, Gopāla by name was highly fortunate ; this good king,—an ideal to modest men—protecting the earth, even such lords as Pṛthu, Sagara and others became believable personalities.

Verse 3: Conquering the earth, extending upto the ocean, he did set free (his) elephants, considering them as superfluous possessions ; and these tusk-ers with tear met in forest-tracts their relations, having tearful eyes.

Verse 4: During the march of innumerable soldiers of this king, the skies, being over-laden with dust of earth remained, for long, a place fit to traverse on foot for birds.

Verse 5: By his son Dharmapāla, scrupulously following Sāstric injunctions and engaging the different erring castes in their respective duties by commands, he (Gopāla) became free from debt payable to his departed fore-fathers.

Verse 6: Mother Earth, being troubled by roaming tusk-ers, resembling moving mountains of Dharmapāla took shelter in peaceful heavens assuming the form of dusts.

Verse 7: The employees of this king, engaged in rendering the regions peaceful by extirpating the wicked duly employed the waters in Kedāra and confluence of the Ganges and the Ocean and performed religious observances in such places of pilgrimage as Gokarṇa and the like, and (thus) they derived success in the next world as secondary benefit.

Verse 8: At the end of his world-conquest, he removed the entire distress of kings by bestowing choicest and best presents and sent them to their respective kingdoms; going back to their own lands, they thought of the laudable deed of the sovereign and had their hearts anxious, like those of fallen beings, remembering previous births due to love (for Dharmapāla).

Verse 9: Entering into the life of a house-holder that ruler of earth married Raṇṇādevī, daughter of Śriparavala,—the foremost of the Rāṣṭrakūṭas.

Verse 10: 'Is this lady an embodiment in human form of royalty or earth itself, put into human shape or an incarnation of the king's fame or the presiding deity of his house hold—creating these doubts in the minds of his subjects, she (Raṇṇādevī) of pure conduct defeated with her really great virtues the whole harem.

Verse 11: Like Oysters producing pearls and gems, Raṇṇādevī,—a praise-worthy and devoted wife, gave birth to son Devapāladeva of pleasing countenance.

Verse 12: Like Buddha attaining enlightenment, that son (Devapāladeva)—clear in mind, restrained in speech and addicted to pure physical works—attained his father's peaceful kingdom.

Verse 13: While roaming, in course of conquest of the quarters, the elephants of this monarch, who took away the glory of other kings were united with their relations,

flooded with rushing tears (of joy); and the young steeds gazed for long at the mares, who had their pleasing notes mixed up with (shrill) sounds (of horses) in the land of Kāmboja.

Verse 14 : That self same path of self-denial which was first constructed in golden age by Bali and adopted in silver-age by Parasurama and rebuilt in later copper-age by loving Karṇa, but was wiped away in Iron age after the death of Vikramāditya (the enemy of the Sakas)—was again clearly brought into light by him.

Verses 15 : He enjoyed the earth, extending from the unparalleled mountain, honoured by appearance of the Ganges to the bridge, proclaiming Rāma's fame and from the abode of Varuṇa,—the (western) ocean to the residing place of Goddess of fortune,—the (eastern) Sea.

From the Victory-camp, situated in Mudgagiri,—camp, in which misapprehension of series of mountain-peaks is caused by bridge, formed with multitude of fleet, proceeding in the channels of Bhāgīrathī,—doubt as to the constant presence of rainy-season is produced by lustre of the day, darkened by extremely dense array of mighty tuskers,—spaces of quarters are rendered brown by dusts, raised by pointed hoofs, belonging to immeasurable cavalry, presented by numerous kings of the North and the land-level is lowered by weight of armies of rulers of the entire group of Jambu islands, come to wait upon His

Excellency,—His revered Highness Supreme Lord, staunch Buddhist Mahārājādhirāja—Devapāladeva, ever remembering (the feet) of devout Buddhist, paramount monarch right honourable Mahārājādhirāja Dharmapāladeva being in good health commands all employees depending on royal favour, present in the village of Meṣikā, endowed with groves and enjoying continued special prosperity, situated in the Viṣaya named Krimilā within the Bhukti of Śrinagara, such as king, prince, minister, Inspector-General of Intelligence Branch, Commander-in-chief, Aidedecamp, tributary chief, principal gate-keeper, member in charge of store, minister in-charge of princes, Advisor, officer enjoying same status as the king, officer in charge of the department of religion, member in charge of detection of crimes, officer-in-charge of annihilation of theft, Judicial officer, Executive officer, man-in-charge of excise, forest official, protectors of land fit for tillage, border, fort and portions of territory (body-guard) Supervisor, special officer, superintendent of units of Elephants, Horses and Camels, official manager of young mares, cows, she-goats and sheep, member in charge of despatch of messengers, officer in charge of departure and arrival (of kings & others) (Reception officer) Courier, Heads of Viṣaya and Tara, member in charge of fleet and servants come from Gauḍa, Mālava, Karnāṭa, Khasa and Lāta countries and Huna and Kulika stock, as well as ill-famed thieves and unbelievers in

code, as also neighbours right from Brāhmaṇas upto Candālas, including śūdras, house-holders and fowlers : 'May it be known by you (all) that the village of Meṣikā, mentioned above, extending up to the preserved lawn and pasture, forming its boundary, adorned with groves and all sorts of covetable things, inclusive of mango, honey, water, land, fish, grass, over-ground right,—village, which is free from crimes being endowed with ways for prevention of theft and as such, has all hindrances to peace removed from it, to which burglars and night-rovers have no access, which is revenue-free has been donated by me under royal seal including the profits accruing to royal estate, and excluding the dues, payable to Gods and Brahmins granted by us on previous occasion, enjoyed by them in past and present, for ever (for the period of duration of Moon, Sun and Earth) in order that religious merits may accrue to my parents and my humble self according to Bhumicchidranyāya to Bihkarātamīśra, of Aupamanyava gotra and Bhaṭṭa pravara, studying Āśvalāyana branch of the Vedas, proficient in Grammar and Logic, son of Śrī Varāharāta, having intellect purified by learning and grandson of Viśvarāta, sacrificer and well-versed in Vedic injunctions. It behoves you all to approve of this gift and act accordingly, taking into consideration the massive fruit accruing from gift of land and through fear of going to hell by usurping it. The neighbouring tillers of soil should

hearing and following the proclamation make over (to the donee) the customary taxes, payables in gold and like and all other kinds of revenue.

Now follow the verses embodying the orders of righteousness.

Verse 16: This Rāma makes repeated requests to all would be rulers: this (grant of land) common bridge to piety has got to be maintained in every age.

Verse 17: Land has been donated by a number of kings beginning from Sagara ; whenever whosoever becomes the lord of earth, then the fruit (of gift) accrues to him.

Verse 18: A man, who takes back land donated by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worms.

Verse 19: Thus considering that fortune and human-life are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 20: The king, an appreciator of merits, engaged as announcer of this auspicious proclamation his own son crown-prince Rājyapāla, endowed with purity of both the families and possessing qualities and conduct equal to those of his own self.

Notes

Verse 1: The term 'tridātu' corresponds to 'triloka'.

The Buddhists divide every universe into three regions, in imitation, of the Brahmanic Bhubana-traya, substituting for the physical categories (Bhu earth, Bhuva heaven and svar space) of the Brahmans, ethical categories of Desire (Kāma), form (Rūpa), and form-lessness (Arupa) which collectively are known as the 'Three Regions'.

Verse 7: Kedār—a place of pilgrimage on situated within U. P. Gokarṇa—a place of pilgrimage situated in Gujrat.

Verse 9: The Rāṣṭrakūtas claim descent from Sātyaki, a Yādava chief of North, a close associate of Kṛṣṇa famed in epic tradition. They established an empire in South India, which in the days of its greatness extended from South Gujrat and Malwa in the north to Tanjore in the South.

Verse 14: Bali—The demon Bali made a gift of his entire kingdom to Viṣṇu, who approached him, assuming the form of a dwarf and allowed the lord to place his third step on his head.

Paraśurama—He extirpated the whole race of Kṣatriyas twenty-one times and thus conquered the whole world, but subsequently renounced it.

Kaṇa—The great hero of Mahābhārata fame gave away his armour and ear-ring, which he received while in mother's womb and which were his sources of strength and thus attained lasting fame.

Sakadvīṣi—Chandragupta II surnamed Vikramāditya, who ruled from A. D. 380 to 413 killed the Śaka chief, who dethroned his elder brother Rāmagupta and replaced his brother on the imperial throne.

Line 24: The description of the victory-camp is the same as found in the Khālīmpur copper-plate grant of Dharmapāla.

Line 27: Charles Wilkins has identified 'Mudgagiri with modern Monghyr.

Line 30: Śrinagara has been identified with Patna.

Line 31: Mahākārttakṛtika—Kṛta means good works and akṛta means bad works. A highest officer of the department of works and Buildings is probably signified by the term.

Mahādaṇḍanāyaka—Commander-in-chief.

Mahāpratīhāra—Protector of palace and capital, a big officer entrusted with the duty maintenance of law and order in the city.

Mahādaussādha—Possibly this is an abbreviation of Mahādaussādhika. The term 'daussādhika' means gate-keeper.

Sādhana—Sādhana means store or treasury. Sādhana is an officer in charge of store or treasury.

Mahākumārāmātya—a minister in charge of princes, corresponding, possibly, to a butler.

Pramātr—Survey officer, who demarcates the boundaries of lands.

Sarabhanga—The meaning of the word is not clear and it is not possible to ascertain the duties of this officer. He may be a superintendent of archer soldiers or an attendant of the king in hunting excursions.

Rājasthāniya—an officer, enjoying the status of a king.

Uparika—An officer of the Revenue Department, in charge of collection of incidental extra taxes.

Dāsāparādhika—a high official in charge of detection of ten crimes, trial of criminals and collection of fines from them. Thus practically he is a member of the revenue department. The ten crimes referred to above are theft, murder, adultery, using harsh words, falsehood, defamation, talking non-sense, avarice, bad thought and attachment for untruth.

Cauroddharanika—The head of a department, entrusted with the charge of collecting taxes, necessary for prevention of theft.

Dāṇḍika—Wielder of the rod of justice, an officer responsible for maintenance of law and order (Executive officer).

Dāṇḍapāśika—Officer in charge of punishment and imprisonment, i.e. Police officer.

Saulkika—Excise official.

Gaulmika—Gulma primarily means a shrub and

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Saulkika—Excise official.

Gaulmika—Gulma primarily means a shrub and

secondarily conveys the sense of forests; Gaulmika is a high officer in charge of forest and forest revenues.

Kṣetrapa—An officer of Land Department; he inspects cultivated and arable lands and maintains a proper account of them.

Prāntapāla—Protector of Border.

Koṭṭapāla—A fort is called Koṭṭa : Koṭṭapāla is a protector of a fort.

Khaṇḍarakṣa—An employee of the Defence Department ; it may also be a mistake for Angarakṣa, meaning a body-guard.

Viniyuktaka—Special officer.

Vyāpṛtaka—Superintendent.

Gaināgamika—Reception officer, in charge of arrival and departure of dignatories. It may also refer to one who ascertains the auspicious moments for undertaking journey and coming back. The term may also mean carriers of files.

Abhitvaranamāṇa—Express messenger.

Tarika—Officer in charge of boats.

Gauḍa, Mālava, Khaṣa, Karṇāṭa and Lāṭa—names of countries.

Hūṇa—The Hūṇas were a race of fierce barbarians who issued from the steppes of Central Asia. After the dissolution of the Gupta Empire they were safely entrenched in Siālkoṭ region and Eastern Mālwa.

Kulika—artist class.

Cāṭa—thief, Bhāṭa—a class of unbelievers in the authority of the Vedas,—possibly a class of untouchables.

Mahattara—Sūdra, Kuṭumbī—house-holder.

Andhraka—fowler, Caṇḍāla—a class of untouchables.

Line 39: Tṛṇa-Yūti—Yūti means mixture. Tṛṇa-Yūti is protected lawn.

Satalaḥ—Tala refers to a garden or grove.

Line 40: Cāṭa—thief; Bhaṭa—criminal moving about at night.

Pratyāya—Income, Profit.

Line 43: Pada-vakya-vidyā—Vyākaraṇa; Pramāṇa-Vidyā—Nyāya.

Line 51: The existence of a crown-prince named Rājyapāla is not known from any other source. It is possible that after occupying the imperial throne the crown-prince Rājyapāla assumed the name of Vighrapāla I.

No.—19. Ghoṣarāvāṇ Rock-Inscription of the Time of Devapāla : Viradeva-Praśasti

Place: Village Ghoṣarāvāṇ near Bihar Sherif, Dist. Gaya, Bihar.

Ref.: J. A. S. B. Vol. XVII, Part I, pp. 492-501
Indian Antiquary. Vol. XVII, pp. 307-312 Gaudalekhamālā
pp. 46-50.

Metre: Verses 1, 3, 4, 5, 6, 7, 9, 11, 12, 13, 15—
Vasantatilaka.

Verses 2, 10, 14—*Sārdulavikrīḍita*.

Verses 8—*Indravajrā*.

Verse 16—*Mandākrāntā*.

Language : Sanskrit.

Script : Old Bengali.

Account : The stone-slab, containing the inscription was recovered by Capt. M. Kittoe on March 30, A.D. 1848 in the village of Ghosṛāvāñ, seven miles south-east of the town of Bihar Sherif. It embodies an eulogy in favour of the Buddhist monk Viradeva. The reading of this inscription, as deciphered by Dr. Ballantine was published in the Journal of Asiatic Society. Subsequently another reading, which was accepted as the correct one was deciphered by Prof. Keilhorn and published in Indian Antiquary. The Inscription reveals the state of education, conducted in Buddhistic pattern during the regime of Devapāla.

(Taken from Gaudalekhamālā)

Text

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1. श्रीमानसौ जयति सत्वहित-प्रवृत्त-
सन्मानसाधिगत-तत्त्वनयो मुनीन्द्रः ।
क्लेशात्मना दुरित-नक्त-दुरासदान्तः
संसार-सागर-समुत्त-

2. रणैकसेतुः ॥ 1
 अस्यास्मद्गुरुवो बभूवुरवलाः सम्भूय दत्तुं मनः
 का लब्धा यदि केवली न बलवानस्मि तिलोत्प्रभौ ।
 इत्यालोचयते-
3. व मानसमुवा यो दूरतो वर्जितः
 श्रीमान् विश्वमशेषमेतदवताद्बोधौ स वञ्जासनः ॥ 2
 अस्त्युत्तरापथ-विभूषण-भूतभूमि-
 ईशोत्तमो न-
4. गरद्वार इति प्रसूतः ।
 तल द्विजातिरुदितोदित-वंशजन्मा
 नाम्नेन्द्रगुप्त इति राजसस्यो बभूव ॥ 3
 रज्जैकया द्विजवरः स गुणी गृ-
5. हियया
 युक्तो रराज कलया (ऽ) मलया यथेन्दुः ।
 लोकः पतिप्रतकथा-परिभाषनासु
 संकोत्तनं प्रथममेव करोति यस्याः ॥ 4
 ताभ्यामजा-
6. यत् सुतः सुतरां विवेकी
 यो बाल एव कलितः परलोक-बुद्धया ।
 सर्वोपभोग-सुभगेऽपि गृहे विरक्तः
 प्रयज्यया सुगत-शासनमभ्युपे(पै)-
7. तुम् ॥ 5
 वेदानधीत्य सकलान् कृतशास्त्रचिन्तः
 श्रीमत्कण्ठसुपगम्य महाविहारम् ।
 आचार्य्यवर्ग्यगय स प्रशम-प्रशस्यं
 सर्व्वज्ञशान्तिमनुगम्य

8. तपश्चचार ॥ 6
 सोऽयं विशुद्धगुण-सम्भूत-भूरिकीर्त्तः
 शिष्योऽनुरूप गुणशील-यशोऽभिरामः ।
 यालेन्दुवत् कलिकलङ्घ-विमुक्तकान्ति-
 र्वन्द्यः
9. सदा मुनिजनैरपि वीरदेवः ॥ 7
 वज्रासनं वन्दितुमेकदाऽथ
 श्रीमम्महाबोधिमुपागतोऽसौ ।
 द्रष्टुं ततोऽगात् सहदेशि-भिच्छून्
 श्रीमत् यशोवर्म्म-
10. पुरं विहारम् ॥ 8
 तिष्ठन्नयेह सुचिरं प्रतिपत्तिसारः
 श्रीदेवपाल-भुवनाधिप-लब्धपूजः ।
 प्राप्तप्रभः प्रतिदिनोदय-पूरिताशः
 पूषेव दारित-
11. तमःप्रसरो रराज ॥ 9
 भिक्षोरात्मसमः सुहृद्भुज इव श्रीसत्यबोधेनिजो
 नालन्दा-परिपालनाय नियतः संघस्थितेर्य स्थितः ।
12. येनैतौ स्फुटमिन्द्रशैल-मुकुट-श्रीचैत्य-चूडामणौ
 भ्रामरयवत-सम्भृतेन जगतः श्रेयोऽर्थमुत्थापितौ ॥ 10
 नालन्दया च परिपालितयेह सत्या
 श्रीम-
13. द्विहार-परिहार-विभूषिताङ्गया
 उद्भासितोऽपि बहु-कीर्त्तिबधू-पतित्वे
 यः साधु साधुरिति साधुजनैः प्रशस्यः ॥ 11
 चिन्ताज्वरं शमयताऽर्त्तजन-

14.

स्य दृष्ट्या

धन्वन्तरेरपि हि येन हतः प्रभावः ।

यश्चेप्सितार्ध-परिपूर्ण-मनोरथेन

लोकेन कल्पतरु-तुल्यतया गृहीतः ॥ 12

तेनैतद-

15.

स्त कृतमात्ममनोबहुञ्चै-

र्वज्रासनस्य भवनं भुवनोत्तमस्य ।

सञ्जायते यदभिवोच्य विमानगानां

कैलास-मन्दर-महोदर-शृङ्ग-शङ्खा ॥ 13

सर्व-

16.

स्त्रोपनयेन सत्त्वसुहृदामौदार्यमभ्यस्यता

सम्बोधी विहितसृष्टं सह गुणैर्विस्पर्दि बोध्यन्तथा ।

अलक्ष्येन निजे निजाविह गृहत् पुण्याधिकारे-

17.

स्थिते

येन स्वेन यशोध्वजेन घटितो वंशानुदीचीपथे ॥ 14

सोपानमार्गमिव मुक्तिपुरस्य कीर्ति-

18.

मेतां विधाय कुशलं यदुपात्तमस्मात् ।

कृत्वादितः सपितरं गुरुवर्मस्य

सम्बोधिमेतु जनराशिरशेष एव ॥ 15

यावत् कूर्मो जलधिवलयो भूतधात्री विभर्ति

ध्वान्तध्वंसी-

19.

तपति तपनो यावदेवोग्ररश्मिः ।

स्निग्धालोकाः शिशिरमहसा यामवलयश्च यावत्

तावत् कीर्तिर्जयतु भुवने वीरदेवस्य शुभ्रा ॥ 16

Translation

Verse 1.—May the prosperous mendicant-chief, master-

ing codes of conduct by noble mind, engaged in contemplation of doing good to all and serving as the bridge to cross the ocean of world, inaccessible by crocodiles in the shape of sin for agonized beings be victorious.

Verse 2.—‘Our superiors were baffled in their collective attempt to disturb his mind,—there is nothing to be ashamed of if I cannot show my strength to this lord of the three worlds’—reflecting thus did cupid leave Buddha (sitting on the diamond throne) from a distance ; may the prosperous lord, contemplating under Bodhi-tree protect the entire universe.

Verse 3.—There was a country, named Nāgarahāra,—the best of all countries, the ornament of the whole North ; there lived a twice-born, sprung in a highly noble family, Indragūpta, by name,—a friend of the monarch.

Verse 4.—That meritorious notable Brāhmin shone, attended with his consort Rajjekā by name, like the moon, united with its clear digit; in discussions of stories, concerning devoted wives people pronounced her name first.

Verse 5.—From them was born the highly discriminating son, who developed a distaste for home, though charming due to presence of all sorts of objects of enjoyment, and even in childhood, being seized by thought for the next world made up his mind to follow the path of Sugata by renunciation.

Verse 6.—Having studied all the Vedas and acquiring

mastery over all the branches of science he reached the prosperous monastery of Kaṇiṣka, and practised austerities under the guidance of Śarvaṅgaśānti,—the chief preceptor, praise-worthy due to his control over wrath (and other base instincts).

Verse 7.—The disciple Vīradeva charming due to possession of quality, conduct and fame, equal to those of his preceptor, who amassed great reputation, springing from pure merits, and having grace, freed from infamy, common in Iron Age, and thus, resembling the new moon was respected even by ascetics.

Verse 8.—Some day he reached the tree of enlightenment to offer respect to the diamond-throne ; then he went to the monastery of Yaśovarmapurā to see the monks of his native country.

Verse 9.—For a long period Vīradeva resided in that monastery and acquiring high reputation and being honoured by the ruler of the Earth, Devāpāla, shone like the lustrous Sun pervading the quarters by its daily rise and thus dispelling massive darkness.

Verse 10.—Restrained Vīradeva,—a friend, as dear as their own selves to monks, like own arm to Satyabodhi, (the director of Nalanda) was placed in charge of Nālandā for the preservation of dignity of monkery ; adopting monastic vow, he for the well-being of the world constructed two places of worship on Indraśaila, which were like crest-jewels on crown.

Verse 11.—By rendering protection to Nālandā, decorated with precincts in the shape of prosperous monasteries, he shone, being the lord of multitudes of wives in the shape of massive reputation; yet did nobles shower profuse commendation on him.

Verse 12.—He allayed the affliction, springing from anxious thoughts of the distressed by his glance, and thus repelled the power of Dhanvantari; people with their desires fulfilled by attainment of coveted objects considered him as a wish-fulfilling tree.

Verse 13.—At this place he did construct a building, dedicated to the diamond-throne, the most notable in the world,—a building, resembling his mind in elevation. Seeing it the birds erroneously took it for the peaks of the Kailasa and Mandara mountains.

Verse 14.—He donated his last farthing, transfused magnanimity into all beings, whom he considered as his friends,—created in them a craving for enlightenment and imparted spiritual power, vying with other qualities. While residing here he occupied a great and holy office and thereby fastened to two poles in the shape of two families of the North the flag of his fame.

Verse 15.—May all persons, beginning from the superiors of Viradeva, including his parents receive enlightenment through merits, accrued from construction of this temple,—the stair-case to the city of salvation.

Verse 16.—May the white reputation of Viṛadeva thrive in world,—so long as the great tortoise bears the burden of the Earth, encircled by ocean,—the hot-rayed sun shines dispelling darkness and nights bestow gratuitously refreshing lights of the cool-rayed moon.

Notes

Verse 1.—Kleśātmanām—The word 'kleśa' refers to the five causes of agony, mentioned in the Yoga system of Philosophy. They are: avidyāsmittā-rāga-dveṣābhinibeśāḥ pañca kleśāḥ (quoted in Gaudalekhamālā).

Verse 2.—Vajrāsana—This is a name of Lord Buddha. It also refers to the diamond-throne raised on the platform, supporting the holy tree of enlightenment. "The platform or terrace which supported the holy Pippal tree was called Bodhimandā or 'the ornament of the Bodhi tree', and on it was raised the famous Vajrāsana or diamond throne, in commemoration of the spot on which Śākya Sinha had obtained Buddhahood after sitting in meditation for six years" (quoted in Gaudalekhamālā from Cunningham's Archaeological Survey Report, Vol. III, p. 80).

Verse 3.—Nagarahāra—A town situated near Jālālābad in Afganistan (Cunningham's Ancient Geography of India).

Verse 6.—The monastery of Kaṇiṣka was situated to the west of Kaṇiṣka—stūpa, the remains of which have been discovered in the outskirts of the city of Peshwar.

(quoted from *Gauḍalekhamālā*). *Prāśama*—The term means control over anger (and other base instincts). Cf. *Prāśamaḥ Krodopasāntitīti*—Mallinatha's commentary on *Kirātārjuniya*.

Verse 8.—Dr. Hultz has identified the village of *Ghoṣarāvāṇī* with *Yaśovarmapura*. According to Cunningham, *Yaśovarmapura* is identical with Bihar Sherif. (Quoted from *Gauḍalekhamālā*).

Verse 10.—*Satyabodhi*—It is possible that a monk of this name was director of the great monastery of *Nālandā* before *Viradeva*. Cf. 'Satyabodhi may have been *Viradeva*'s predecessor at *Nālandā*,—Dr. Hultz. The term may also refer to the holy tree of enlightenment.

Indraśaila—This is but another name of the town of Bihar.

Caitya—Place of worship, place of sacrifice.

Verse 11.—In this verse, fame has been imagined as the spouse of *Viradeva*. By affording protection to the monastery of *Nālandā*, he amassed voluminous reputation, and thus was wedded to a number of ladies, but still, for his impartial attitude, he was praised highly by nobility.

Parihārā—The term signifies the sense of 'precincts of a village, used as pastures'. Cf. '*Dhanuśsatam parihāro grāmasya syāt samantataḥ*,—*Manusamhitā* (quoted in *Gauḍalekhamālā*). The town of Bihar had for its environs monasteries.

Verse 14.—Upanaya—In copper-plate grants the 'term is used in the sense of 'endowment.'

Verse 15.—Kīrtti—Primarily it refers to fame, and secondarily to a temple. Vide Abhidhāna-Cintāmani of Hemachandra (quoted from Gauḍalekhamālā).

**No.—20. Gaya Stone Inscription of the time of
Nayapāladeva (1038-1055 A.D.)**

Place : Gaya, Bihar.

Ref. : Archaeological Survey Report, Vol. III. pl. XXXII. J.A.S.B., 1900, pp. 190-195. Gauḍalekhamālā, pp. 110.

Language : Sanskrit.

Matre : Verses 1, 4 17—Vasantatilaka; 2, 3, 8, 9, 10, 11, 13, 18—Śārdulavikrīḍita; 5, 6—Vatīśasthaviḷa; 12—Sikharinī; 14, 19—Rathoddhatā; 15—Jagatī; 16—Akṣarāvati; 20—Anuṣṭubh; 21—Upajāti.

Account : The Kṛṣṇadvārikā temple, which is found, at present, at Gaya was constructed some 150 years back by Sri Damodarāhā Dhokri. The temple was constructed at the site of an old temple, as is evident from a stone-tablet containing an Inscription, fixed at its gate. A facsimile of the Inscription was published in Archaeological Survey Report by Cunningham. Subsequently its reading, as deciphered by Sri Manomohan Chakravarti appeared in J.A.S.B. 1900. The Inscription occupies a space, measur-

ing 2'4" x 1' in the tablet. The eulogy, contained in it was composed by one Sahadeva, who was also a veterinary physician at the time of Nayapāladeva.

(Taken from Gaudālekhamālā)

Text

1. ॐ नमो भगवते वामुदेवाय ॥
 उभिद्र-नीलकमलाकर-काय-कान्तिः
 स्वर्णाभिराम-रुचिर-द्युति-पीतवासाः ।
 उद्धास्यमान इव चञ्चलया घनौषो
 विष्णुः प्रियाद्वय-वरेण युनक्तु युष्मान् ॥ १
2. ध्यानिर्ममाय सगस्तवस्तु-सुखिनो विप्रान् प्रजामां पति-
 र्यामध्यास्त इवात्मनैव परितो मूर्ति-प्रगथं दधत् ।
 उत्तुङ्गैः शरदभ्र-शुभ्र शुचिभिः सौधैः कृतालङ्कृति-
 भ्योर्लङ्घ्यारमनमगलं ज-
3. गति सा श्रीमद्वया गीयते ॥ २
 वेदाभ्यास-परायण-द्विजगणोद्गीर्णो-पाठकमा-
 दुच्चैरुचरितं-ध्वनिव्यतिकरैर्यज्ञावधार्या गिरः ।
 किष्वाजघित-होम-धूमपटल-ध्वान्ताश्रुती साम्प्रतं
 धम्मो-
4. यत्र सहामयादिव क्लेशः कालस्य सन्तिप्रते ॥ ३
 श्रव्यादत्तैर्गुणनयैरुनीलपद्मा-
 निश्चञ्चल-सद्यनि सतां सुकृताभिमर्शं ।
 नीहार-हार-शरदिन्दुविवुद्ध-कुन्द-
 सन्दोह-सुन्दर-महाद्विजराज-वंशे ॥ ४

5. अजातलक्ष्म-द्विजराज-शेखरः
 समन्ततो भूरि-विभूति-भूषणः ।
 धभूष धन्यो गिरिराज-पुस्तिका-
 प्रियोपमेयः परितोष-सङ्कः ॥ 5
 अनन्य-सामान्य-दिगन्त-मन्दिरैः
 त्रिवर्ग-संसर्गि-गुणा-
6. श्रयैर्जगत् ।
 शरत्-मुधाधाम-गभस्ति-तत्करैः
 समन्ततो यस्य यशोभिरावृतम् ॥ 6
 द्विजवर-विनता-नन्दन-निरन्य-गतिकः समाश्रितो लक्ष्म्या ।
 तस्य तदनु तनु-जन्मा मुरारिपुरिव शूद्रको भूतः ॥ 7
7. दूरोद्यात-शरत्मुधानिधि-सुधा-कुन्दाभिरामच्छवि-
 च्छायैश्चन्द्रमभूद् यशोभिरभितो यस्य त्रिलोकी-तलम् ।
 कर्पूरैरिव पूरितं मलयजक्षौदैरिवालेपितं
 लुब्ध-क्षीर-पयोधि-तुङ्गलहरी-लेहैरियाम्ना-
8. वितं ॥ 8
 सत्यं धर्म-सुते स्थिरत्वमचले गाम्भीर्यमम्भोनिधौ
 बद्धाध्वर्यगुणा मतिः सुरगुरो तेजस्विता भासति ।
 एते सन्ति गुणाः पृथक् परमुदञ्चद्विर्जिणीषा-रसै-
 र्विश्वादिलमजीजनत् सुत-
9. मसावेभिः समस्तैः श्रितम् ॥ 9
 यस्तापान्तकरः सुधानिधिरिवापूर्णः कलानां गणै-
 र्यस्तुङ्गाभ्युदयाश्रितो रविरिव श्रौढः प्रतापोदयः ।
 प्रत्यन्तःकरणाभिवाञ्छित-फलाजस-प्रदानश्रिभिः
 शिष्टो

10. जन्ममृत्युश्च इव यो जातः समस्तार्थिनाम् ॥ 10

दोहसद्वय-चण्डविक्रम-कक्षा-दिग्वाजि-सौम्याद्भुत-
मीदोन्मूलित-वारिवर्ग-विपिनः प्रीटः प्रतापारणः ।

वाय्यालीपु यथाधिरापदि त(था) प्रव्य-

11. क्लृप्त-धैर्यः

विश्व प्राकृत-मर्त्यमर्त्य-विमुक्तः सम्पत्स्ववल्गाद्या ॥ 11

प्रियान्यव्यामहो विगह्रा ममाचार-विक्रान्तो

जनो भवेनेय स्तलनमुपहामय भजते ।

इयं मा यम्य श्रीः ममुचित-वि-

12. लामाभ्युदयिनी

यथार्थोत्पारः समधिक-जनानन्दविषयः ॥ 12

यस्याकृतिम-मोदुराश्रित-महोपम्यन्त-सम्यामिभि-

नृत्त्यारम्भ-विजृम्भनोद्धत-भुजैरुद्गोयमाना जनैः ।

मानन्दोत्पलकं

13. विमानमगह्वैर्वितम्बाम्बरे

श्लाघा-पूषित-भूर्दगिर्निषततैः कीर्तिः समाकर्षते ॥ 13

माभ्यस्य-परितोष-लेखतो योद्धिनानि रावणैः सप्तदासं ।

यस्य विद्विः नुकूल-नुत्तानि प्राप्नुवन्ति निध-

14. नानि भगानि ॥ 14

निगदन्ति दन्तिरदन्ति(!)गानि पुचितानि तानि च दुरप्रयानि ।

अतिमन्दमन्दमतिगदरागु निवसन्ति गन्ति विरि-वन्दरागु ॥ 15

गन्ततेन सतेन तेजसा दुर्नयस्य नदस्य विद्वि-

15. यो ।

सिद्धिं न कस्यचिदगाधनल्प-कल्पै-
स्तेनाद्य कीर्तनम-

16. कारि जनार्दनस्य ॥ 17

कैलासाचल-शृङ्ग-सम्भ्रममधःकुर्व्वत् प्रोरुढोदय-
प्रालेय-द्युति-कुन्द-सुन्दर-यशः-पुञ्जोपमेयाकृति ।
यतोत्तुङ्ग-शिखाग्र-सङ्गत-शरच्चन्द्रांशु-शुभ्र-प्रिभि-
र्म्मुद्यन्नूतन-मञ्जरीरिव पता-

17. कामिर्नमो राजते ॥ 18

वाजिवैद्य-सहदेव-निरुक्तिः सत्प्रशस्तिरियमस्तु नितान्तं
प्रेम-सौहृद-मुखैकधरित्री सज्जनस्य हृदये रमणीव ॥ 19
श्रीमतोऽधिपसोमस्यात्मजेनाज्जितं यशः ।

. उत्-

18. कीर्ण-कर्मणि धीमत्सदसोमेन शिल्पिना ॥ 20

समस्त-भूमण्डलराज्यभार-
माधिभ्रति श्रीनयपालदेवे ।
विलिख्यमाने दशपञ्च-संख्य-
सम्बत्सरे सिद्धिमगाच्च कीर्तिः ॥ 21

Translation

Verse 1.—May Viṣṇu bestow on you the blessings of his two wives—Lakṣmī and Sarasvatī,—Viṣṇu, having the lustre of his frame, resembling that of a bed of full-blown lotus and wearing a yellow robe with pleasing brilliance as beautiful as that of gold and thus looking like a row of cloud, shining with flashes of lightning.

Verse 2.—The prosperous city of Gaya is known in this world as the open door to Salvation,—Gaya, which is

inhabited, as if, by Brahman himself after the creation of Brahmins, glad to receive all objects of desire, and which is decorated by lofty palaces as white as autumnal clouds.

Verse 3.—Conversations there were determined with great difficulty, as they got mixed up with loudly pronounced sounds, emanating in course of studies from the lips of Brahmins, studying the Vedas and piety lived, concealing itself, as if, through great fear from Iron Age under the cover of darkness caused by columns of ceaseless sacrificial smoke.

Verse 4-5.—There in the noble family of great Brahmins as pure as clusters of Kunda flowers, opened by rays of autumnal moon, as beautiful as snow,—family, which was chosen, as it were, by Mahāsarasvatī to be her peaceful abode due to (presence in this family of) highly coverable qualities and polity and was blessed by association with good deeds of nobles was born a blessed Brahmin Paritoṣa by name and resembling in all respects Mahādeva. Like Śiva of unknown birth, having moon for his crest-ornament and adorned on all sides by huge quantity of ashes, he was unrivalled, foremost of the Brahmins and endowed with immense riches of all kinds.

Verse 6.—His reputation, — uncommon, — extending upto the ends of the quarters, — based on qualities, associated with the group of three—religion, riches and objects

of enjoyment and resembling the rays of autumnal moon pervaded the entire creation.

Verse 7.—After him a son named Sudraka, who was like Viṣṇu (in all respects) was born to him. As Viṣṇu had no carrier other than Garuḍa, the foremost of birds, so he also had no duty other than that of pleasing Brahmins and Suitors ; as Viṣṇu was united with Lakṣmī, so he, too, was endowed with fabulous riches.

Verse 8.—On all sides the three worlds were covered by his fame, having the pleasing lustre of nectar of autumnal moon, spreading far and Kunda flowers, and it seemed, as if, they were filled in with camphor, besmeared with sandal dusts and flooded by high waves of agitated milk-ocean.

Verse 9.—The qualities detailed below reside separately in separate persons,—truthfulness in Yudhiṣṭhira,—fixity in mountain,—depth in ocean,—intellect endowed with a number of astonishing qualities in Vṛhaspati and splendour in fire. But Sūdraka produced a son named Visvāditya, possessed of each of these qualities through his burning desire to conquer all.

Verse 10.—Like the moon, full in sixteen digits, putting an end to the affliction of men, he being well-versed in all the fine arts annihilated the sufferings of all beings; like the Sun high up in the sky and sending terrific heat, he being prosperous became endowed with blazing personality. To the suitors he was, as if, the wish-fulfilling tree,

attended with beauty, springing from gift of objects covered by each.

Verse 11.—His grove of enemies was, as if, destroyed by the astonishing play of valour of quarter horses, whipped by lash in the shape of violent prowess of his two arms, and he was, as if, reddened by Sun in the shape of blazing personality. Just as the ocean remains calm though obstructed by a dyke, so he, too, did not give up his patience in times of danger, and though lord of immeasurable riches, he was not proud like ordinary men.

Verse 12.—Generally, men, addicted to bad things become weak due to observance of unseemly conduct through influence of riches like wine and being fallen become the object of ridicule. (On the other hand), his wealth, leading to prosperity of proper codes became his ornament in the strictest sense of the term and at the same time pleased greatly his subjects.

Verse 13.—His fame— as sung by men, residing in that part of earth, which was nourished by his genuine affection,—men, who, tossed their arms in their attempt to dance— was heard by Gods, with their bowed-down heads, turned round out of reverence as they gladly stopped their chariots frequently in the sky.

Verse 14.—His graceful glances, cast through malice or pleasure (as the case may be) brought destruction for enemies and wealth for favourites.

Verse 15.—The loud roars of his yelling tuskers, as well as their echoes, moving gently and residing in deepest caves were differentiated with great difficulty.

Verse 16.—Through the all-embracing great influence of his abstruse polity his host of enemies became agitated and their journey from inaccessible to more inaccessible places became full of dangers.

Verse 17.—In this world were born a number of rulers of earth, having for its loose moving girdle the seven seas; the temple of Viṣṇu, whose construction could not be finished by any king year after year was completed by Viśvāditya.

Verse 18.—The completed temple, defeating the beauty of peaks of mount Kailāsa has a structure comparable to mass of fame, white as Kunda flowers and endowed with the lustre of snow; the sky is decorated by its flags, whose brilliance is as white as the rays of autumnal moon, which is implanted on its high tower and which seem, as if, to shed new twigs.

Verse 19.—May this eulogy of Viśvāditya, composed by Sahadeva, a veterinary physician reside for ever in the hearts of good men like a lady,—the sole source of happiness springing from love and friendship.

Verse 20.—Great reputation has been earned in this work of inscribing by the prosperous artist Saṭṭasoma, son of Adhipasoma.

Verse 21.—This temple was completed in the fifteenth year of the reign of Sri Nayapāladeva,—ruler of a vast kingdom, comprising the entire earth.

**No.—21. Garuḍa-Pillar Inscription of the
time of Nārāyaṇapāla.**

Place : Dinajpur, East Bengal.

Ref : Asiatic Researches Vol. I. pp. 133-144. J.A.S.B. 1874. Epigraphia Indica, Vol. II. pp. 160-167. Gauḍa-lekhamālā, page 70.

Language : Sanskrit.

Script : Old Bengali.

Metre : Verses 1, 3, 8, 12, 16, 18, 25, 26—Anuṣṭubh ; Verses 2, 4, 7, 13, 22, 23—Vasantatilaka ; Verses, 5, 9, 15, 20, 27—Śārdūlavikrīḍita ; Verses 6, 11, —Sragdharā ; Verses 10, 17, 19, 24, 28—Āryā ; Verse 14—Mālinī ; Verse 21—Upajāti.

Account : The stone-pillar, containing the inscription was discovered by Sir Charles Wilkins in a forest within the district of Dinajpur in 1780. As the pillar has been carved into the shape of Garuḍa, the inscription is known as Garuḍa-pillar Inscription. The sense of the passages, translated into English by Sir Wilkins appeared in the pages of Asiatic Researches Vol. I in 1788 A.D. The reading of the eulogy as deciphered by Pandit Harachandra Chakravarti was published for the first time in J.A.S.B.

(1874), along with its English rendering by Sri Pratap-chandra Ghosh. Its reading, as deciphered by Prof. Keilhorn and universally accepted as the correct one appeared in the pages of *Epigraphia Indica*, Vol. II. The eulogy is comprised of twenty-eight verses inscribed in twenty-eight lines.

Taken from *Gaudalekhamālā*.

Text

Garuda-Pillar Inscription of the time of Nārāyaṇapāla.

1. (विष्णु ?) : शारिङ्गव्यवंशेऽभूद्गौरदेवस्त्वदन्वये ।
पाञ्चालो नाम तद्रोक्ते गर्गस्त्वसादजायत ॥ 1
शक्रः पुरोदिशि पतिर्न दिगन्तरेषु
तत्तापि दैत्यपतिभिर्जित एव
2. सद्यः ।
धर्मैः कृतस्तदधिपस्त्वखिलासु दिक्षु
सामो मयेति विजहास बृहस्पतिं यः ॥ 2
पत्नीच्छानाम तस्यासीदिच्छेवान्त-र्विवर्तिनी ।
निसर्ग-निर्मल-स्निग्धा कान्तिश्चन्द्र-
3. मसो यथा ॥ 3
विद्या-चतुष्टय-मुखाम्बुदहात्तलक्ष्मा
नैसर्गिकोत्तमपदा धरितल्लोकः ।
सूनुस्तयोः कमलयोनिरिव द्विजेशः
श्रीदर्भपाणिरिति नाम निजन्दधा
4. नः ॥ 4
आरेवा-जनकान्मतङ्गज-मद-स्तिम्यच्छिला-संहते-
रागौरी-पितुरीश्वरेन्दु-किरणैः पुष्पतसितिग्नौ गिरेः ।
मार्त्तण्डास्तमयोदयारुण-जलादावारि-रा-

5. शिद्वयात्

नीत्या यस्य भुवं चकार करदां श्रीदेवपालो नृपः ॥ 5
भायत्राना-गजेन्द्र-स्रवदनवरतोदाम-दान-प्रकाशो-
न्मृष्ट-क्षोणी-विसर्पि-प्रबल-

6. घनरजः-सम्बृताशावकाशं ।

दिक्चक्रायात्-भूभृत्-परिकर-विसरद्वाहिनी-दुर्विलोक-
स्तस्यौ श्रीदेवपालो नृपतिरवसरापेक्षया द्वारि

7. यस्य ॥ 6

दत्वाप्यनल्पमुद्रुप-च्छवि-पीठमग्रे
यस्यासनं नरपतिः सुरराजकल्पः ।
माना-नरेन्द्र-मुकुटाङ्कित-पादपांसुः
सिंहासनं सच-

8. कितः स्वयमाससाद ॥ 7

तस्य श्रीशकर्करादेव्यामलेः सोम इव द्विजः ।
अभूत् सोमेश्वरः श्रीमान् परमेश्वर-वज्रभः ॥ 8
न भ्रान्तं विकटं

9. धनञ्जय-तुलामारुह्य विक्रामता

विस्तान्यभिर्षु वर्षता स्तुति-गिरो नोद्गर्भमाकर्षिताः ।
नैवोक्ताः मधुरं बहु प्रणयितः सम्वल्गिताश्च ध्रि-

10. या

येनैवं स्वर्णैर्जगद्विसदृशैश्चक्रे सतां विसमः ॥ 9
शिव इव करं शिवाया हरिरिव लक्ष्म्या गृह्णाश्रम-प्रेप्सुः ।
अनुरूपाया विधि-

11. वत् रक्षादेव्याः स जग्राह ॥ 10

आसन्नाजिह्वा-राजद्रुहल-शिखिशिखा-सुम्बि-दिक्चक्रवालो
दुर्वार-स्कारशक्तिः खरस-परिणताशेष-विधा-

12. प्रतिष्ठः ।
ताभ्यां जन्म प्रपेदे त्रिदशजनमनो-नन्दनः स्वक्रियाभिः
श्रीमान् केदारमिश्रो गुह इव विकसज्जातरूप-प्रभावः ॥ 11
13. सकृद्दर्शन-सम्पीतान् चतुर्विधा-पयोनिधीन् ।
जहासागस्त्य-सम्पत्तिमुद्गिरत् बाल एव यः ॥ 12
उत्कीलितोत्कलकुलं हत-हृणगव्वं
स्वर्वाङ्ग-
14. त-द्रविड-गुर्जर-नाथ-दर्प ।
भूपीठमब्धि-रशनाभरणम्बुभोज
गौडेश्वरधिरमुपास्य धियं यदीयाम् ॥ 13
स्वयमपहृतवित्तानर्थिनो यो-
15. नुमेने
द्विपदि सुहृदि चासीन्निर्विवेको यदात्मा ।
भव-जलधि-निपाते यस्य भीध लपा च
परिमृदित-कशा(पा)यो यः परे धात्रि रे-मे ॥ 14
यस्यै-
16. ज्यासु बृहस्पति-प्रतिकृतेः श्रीशूरपालो नृपः
साक्षादिन्द्र इव क्षताप्रियबलो गत्वैव भूयः स्वयं ।
नानाम्नोनिधि-मेखलस्य जगतः
17. कल्याण-संशी(-शंसी १) चिरं
श्रद्धाम्भः-प्लुत-मानसो नत-शिरा जग्राह पूतम्पयः ॥ 15
देवग्राम-मवा तस्य पत्नी बव्वाभिधाऽभवत् ।
अतुल्या चलया ल-
18. क्षम्या सत्या चाप्यनपत्यया ॥ 16
सा देवकीव तस्मात् यशोदया स्वीकृतं पतिं लक्ष्म्या
गोपाल-प्रियकारकमसूत पुरुषोत्तमं तनयं ॥ 17

19. जमदग्नि-कुलोत्पन्नः सम्पन्नक्षत्र-चिन्तकः ।
यः श्रीगुरुवभिभ्राह्म्यो रामो राम इवापरः ॥ 18
कुशलो गुणवान् विवेक्तुं विजिगीषुर्यन्तृप-
20. बहुमेने ।
श्रीनारायणपालः प्रशस्तिरपरास्तु का तस्य ॥ 19
वाचाम्यैभवमागमेष्वधिगमं नीतेः परां निष्ठतां
वेदार्थानुगमादसी-
21. ममहसो वंशस्य सम्बन्धिता ।
आसक्तिं गुणकीर्तनेषु महतां निष्णाततां ज्योतिषो
यस्यानल्पमतेरमेयशक्तो धर्मावतारोऽवदत् ॥ 20
22. यस्मिन् मिथः श्रीमृत्ति वागधीशे
विहाय वैरागि निःसर्गजानि ।
उभे स्थिते सख्यमिवादि(धि) गन्ध्या-
वेकस्य लक्ष्मीश्च सरस्वती च ॥ 21
शास्त्रानुशील-
23. न-गभीरगुणैर्वचोभि-
व्यिद्वत्-सभासु परवादि-मदावलेपः ।
उद्भासितः सपदि येन युधि द्विपाद्य
निसृसीम-बिक्रम-धनेन भटाधिमानः ॥ 22
24. आविर्व्यभूव सहस्रैव फलं न यस्य
यस्तादृशं व्यधित कर्णमुखत्र किञ्चित् ।
यत् प्राप्य दानपतिमर्थिजनोन्यमेति
तत् केलिदानमपि यस्य न जातु
25. (किञ्चित् !) ॥ 23
अतिलोमहर्षणेषु कलियुग-वाल्मीकि जन्म-पिशुनेषु ।

धर्मेतिहासपर्वसु पुरयात्या यः श्रुतीर्व्यवृणोत् ॥ 24

अ(श्रा)तिन्धु-प्रसृता यस्य स्वर्धुनी

26. (सहसी त्रि ?) धा ।

वाणो प्रसन्न-गम्भीरा धिनोति च पुनाति च ॥ 25

पितृत्वं स्वयमास्थाय पुत्रत्वमगमत् स्वयं ।

प्रक्षेति पुरुषान् यस्य वंशे यद्य प्रपेदिरे ॥ 26

शोभो-

27. (तर्क्ष इव ?) स्वकीय-धपुषो लोकेक्षुण-प्राहिणि

स्वाभिप्राय इवातुलोन्नतिमति स्वप्रेमबन्ध-स्थिरे ।

स्पष्टं शल्य इवार्पिते कलि-हृदि सम्भेत्त ते-

28. (नोन्नते ?)

(विद्वेष्टा ?) फणिनां हरेः प्रियससस्ताक्ष्योऽयमारोपितः ॥ 27

भ्रान्त्वा दिगन्तमखिलं गत्वा पातालमूलमप्यस्मात् ।

यश इह तस्योत्तमो हताहि-गरुहच्छलादमलम् ॥ 28

29. सूतधारविष्णुमद्रण प्रशस्ति क्षणिते ॥

Translation

Verse 1—In the lineage of Sāṇḍilyas was born (Viṣṇu) in his family Viradeva,—in his line Pāñcāla,—and from him Garga.

Verse 2—Indra is the lord of the Eastern quarters only and not of others ; there also he has been recently vanquished by demon-chiefs ; by me, (on the other hand), Dharma(pāla), the ruler of east has been made lord of all the quarters,—thinking this, Garga laughed (as if) at Vṛhaspati.

Verse 3—Like desire, remaining in secret corners of mind, he had a spouse *Icchā*, by name; being pure and soft, by nature, she resembled the consort of moon—lusture, clear and soothing in itself.

Verse 4—They had a son, resembling *Brahman*,—the foremost of the twice-born ones—*Darbhapāṇi*, by name. He had for his emblem a lotus-face, from which emanated the four Vedas, and by his inherited superior post he protected the three worlds.

Verse 5—Through his policy the monarch *Devapāla* brought under his subjugation a vast tract of land, extending from the source of river *Revā*, (the *Vindhyas*), with its slabs of stones, moistened with ichor of elephants to the progenitor of *Gaurī*, (the mount *Himalayas*), with whiteness enhanced by rays of moon, belonging to Lord *Śiva*,—tract, lying between the two oceans, having waters reddened at sun-set and sun-rise.

Verse 6—At his gates stood, waiting for his convenience, and covering the spaces of quarters with columns of thick dust, rising from ground, rendered wet by constant torrential flow of ichor, trickling from the rutting lords of elephants, the sovereign *Devapāla*, noticed with great difficulty, being surrounded by moving troops of hosts of kings, come from distant lands.

Verse 7—The king, comparable to the lord of the Gods and having the dusts of his feet kissed by crowns of multi-

tudes of rulers of earth first offered a costly seat of state, having the lusture of moon to him and then himself sat frighfully on the throne.

Verse 8—Like Śiva's favourite moon, springing from Atri, he had a prosperous son, born of Śarkkarādevī,—Someśvara, by name, loved by the paramount monarch.

Verse 9—Attaining the similarity of Arjuna, he, while showing his valour did not err greatly,—while showering riches on the suppliants, did not listen with vanity to words of praise and while dealing with favourities did not utter a number of sweet words, but pleased them with riches. Thus by qualities, uncommon to worldly men, he did astonish the great.

Verse 10—Like Śiva, accepting the hand of Śivānī and Hari of Lakṣmī, he, desirous of entering into the life of a house-holder accepted duly in marriage the hand of Ralladevī,—a lady, worthy of him.

Verse 11—From them was born prosperous Kedāramīśra, shining in great personality and pleasing with his works the minds of Gods and men alike and thus resembling Kārtikeya, possessing a lusture resembling that of gold. His thick flames of fire, shining straight kissed the horizons and power of arms proved undomitable, while the entire group of learnings, being revealed out of attachment for him gave him reputation. (The plumage of Kārtikeya's

peacock touches the horizons,—his weapon Śakti possesses immense strength and the six affectionate mātṛkās nourishes him).

Verse 12—When a mere boy, he drank, at the very sight, the entire ocean in the shape of the four Vedas and ejecting it again laughed at the greatness of Agastya.

Verse 13—Relying on his intelligence, the lord of Gauḍa did extirpate the rulers of Utkala, humble the pride of the Hūṇas and humiliate the arrogance of the Draviḍas and Gurjaras, and enjoyed for long the tract of land ornamented by girdle in the shape of ocean.

Verse 14—He considered the needy as men whose wealth had been stolen by his own self, and his mind did not discriminate between foes and friends. He was afraid of a slip into the sea of worldly pleasures and felt ashamed on this account. Endowed with a mind having its bad elements washed away by supreme knowledge he took delight in contemplation of the highest state.

Verse 15—The monarch Śūrapāla, extirpating the entire group of antagonists and (thus) resembling Indra,—a well-wisher of the denizens of earth, girdled by a number of seas attended, in person, the sacrifices, on many occasions, of Kedāramiśra, comparable to Vṛhaspati and with a mind, flooded by waters of reverence accepted on his bent head the pure sacrificial waters.

Verse 16—He had a spouse, born in Devagrāma, Babbā

by name. She could neither be compared to fickle Lakṣmī, nor to issueless Satī.

Verse 17—Like Devakī, producing Viṣṇu, doing good to the cows, husband of Lakṣmī and accepted by Yaśodā (as his own son), she, through him, gave birth to a son, the best of men and well-wisher of the king,—a son, mentioned by singers of fame as really fortunate one.

Verse 18—That beautiful son Guravamīśra, by name, —an astrologer and astronomer was, as if, a second Paraśurāma, born in the family of Jamadagni, and absorbed in the thought of destruction of rich Kṣatriyas.

Verse 19—The merited discriminating king Nārāyaṇapāla, desirous of conquering enemies held him in great esteem; there is no use singing more hallelujahs to him.

Verse 20—The treasures of speech, scholarship in the Vedas, supreme devotion to statecraft, relation with a family shining in splendour due to proficiency in Vedic precepts, love for speaking highly of the great and profound knowledge of astrology,—all these of Guravamīśra, a highly intelligent and famous personality were referred to (frequently) by the monarch.

Verse 21—Both the Goddesses of fortune and speech giving up their natural hostility resided, as if, to contract friendship between each other, simultaneously, in him,—a millionaire and a scholar.

Verse 22—With arguments rich in merits due to his

constant application to different sciences, he humbled the overweening conceit of his adversaries in learned assemblies in a trice, and with riches of endless valour rooted out the warrior-sense of the enemies in battle-fields.

Verse 23—He did not deliver such speeches, pleasing to the ears, whose fruits did not appear then and there nor did he grant such sham gift, securing which the suppliants stood in need of approaching fresh givers.

Verse 24—That pure-souled one explained the teaching of the Vedas in highly astonishing religious and historical works, indicative of the re-birth of Vālmiki in Iron Age.

Verse 25—His speech, charming and full of import, simultaneously, caused delight and sanctified like the river of Heaven, flowing in triple course and extending upto the ocean.

Verse 26—"In this line Brahman, himself, became father and son",—thinking this men approached him and his fore-fathers for shelter.

Verse 27—This figure of Garuḍa, a sworn enemy of the serpents and dear friend of Hari has been carved out, as instructed by him (lit. placed by him) on this lofty pillar, as pleasing to the eyes as the supreme beauty of his own frame,—as extremely high as his mental inclination and as firmly fixed as his own flow of affection,—the pillar, which is, as if, a dart, thrust on the heart of Iron Age.

Verse 28—Travelling in all the directions and going upto the root of the nether regions, the clear fame of Guravamiśra appeared here under the guise of Garuḍa,—a slayer of serpents.

Eulogy inscribed by Śutradhāra Viṣṇubhadra.

Notes

Verse 2—Dharma—King Dharmapāla, son of Gopāla. He inherited the throne of Gauḍa and with the help of his minister Garga, succeeded in bringing under his subjugation Magadhā and other territories.

Verse 5—The statecraft of Darbhapāṇi, combined with the force of Jayapāla was responsible for expansion of Pāla Empire during the regime of Devapāla. (Vide: Bhāgalpur Copperplate Inscription of Nārāyaṇapāla).

Verse 6—The residence of minister Darbhapāṇi was situated close to the palace of Devapāla. The place of find of the Garuḍa-Pillar must have been a portion of the residence of the minister and from this it can be inferred that the palace was situated near it.

Verse 7—Uḍupa—moon (cf. apaśyatvadanam tasya raśmivantam-voḍupam.—Mahābhārata).

Verse 10—Rallādevī—Reading deciphred as 'Ranna-devī by Willkins and Taralādevī' by Sri Haracandra Chakravarti.

Verse 12—*Caturvidyā-payonidhīn*—The term 'Vidyā' of this verse refers to the Vedas. *Kedāramiśra* was master of Vedic literature.

Verse 13—*Gauḍeśwar*—The king referred to in the verse is *Devapāla*. His regime was at least for 33 years.

Verse 14—*Kaṣāya*—attachment, malice and such other vices.

Verse 15—*Sūrapāla*—"As to *Sūrapāla*, I readily adopt Hoernle's suggestion that he is identical with the *Vigraha-pala* of the *Bhagalpur* Copper-plate, the immediate predecessor of *Nārāyaṇapāla*"—*Prof. Keilhorn*. (Quoted from *Gauḍalekhamālā*).

Verse 16—*Devagrāma*—According to *Mm. Pt. Haraprasad Sastri* *Devagrāma* is situated in the district of *Nadia*.

Verse 19—*Guravamiśra*—He was entrusted with the duty of announcing the proclamation of king *Nārāyaṇapāla*, issued from the victory-camp of *Monghyr*. (Vide *Bhāgalpur* Copperplate Grant).

Verse 22—The Brahmin-minister *Guravamiśra* was a great scholar and at the same time, a brave fighter.

Verse 24—*Guravamiśra* wrote a number of religious and historical works and these acquired for him the appellation 'Kaliyuga-Vālmiki of Iron Age'.

Verse 28—*Hṛtāhi*—Those wicked persons, who are intolerant of other's fame are fancied as serpents. The

Gaḍuḍa pillar, established by Guravamiśra is expected to put an end to lease criticisms, hurled against Guravabhaṭṭa by villifiers.

**No—22. Bhagalpur Copper-plate Inscription
of Nārāyaṇapāladeva.**

Place: Bhagalpur, Bihar.

Ref.: Indo-Aryans. Journal of Asiatic Society, Bengal, Vol. XV, p 304. Indian Antiquary, p. 56.

Language: Sanskrit.

Script: Old Bengali.

Metre: Verse 1—Sragdliara ; Verses 2, 4, 6, 10—Sārdūlavikrīṭa ; Verse 3—Indravajrā, Verses 5, 9, 14—Vasantatilaka ; Verses 7, 12, 15—Aryā ; Verses 8, 11, 13, 17—Anuṣṭubh ; Verse 16—Mandākrāntā.

Account: As the copper-plate was recovered at Bhagalpur, the inscription has been known as Bhagalpur Copper-plate Inscription. Its first reading, as deciphered by Dr. Rajendralal Mitra was published in Indo-Aryans and J.A.S.B. Subsequently a facsimile of the writings was taken by Dr. Hultzsck and its reading, as deciphered by him appeared in the pages of Indian Antiquary. According to Sri Akshaya Kumar Maitreya, Dr. Hultzsck's reading is the correct one.

(Taken from Gaḍalekhaṇḍā).

Bhagalpur Copper-plate Inscription of Nārāyaṇapāladeva

Text

1. ॐ स्वस्ति
मैत्री कारुण्यरत्न-प्रमुदितहृदयः
2. प्रेयसी सन्दधानः
सम्यक्-सम्बोधिविद्या-सरिदम-
3. लज्जल-क्षालिताज्ञानपङ्कः ।
जित्वा यः काम-
4. कारि-प्रभवमभिभवं शाश्वतीं प्राप शान्तिं
स श्रोमान् लोकनाथो जय-
5. ति दरावलोऽन्यथ गोपालदेवः ॥ १
लक्ष्मीजन्मनिकेतनं समकरो वोढुं क्षमः क्षमा-भरं
पक्षच्छेदमयादु-
6. पस्थितवतामेकाग्रयो भूभृता ।
मर्त्यादा-परिपालनैकनिरतः शौर्यालयोऽस्मादभू-
हृदाम्बोधि-विलास-
7. हासि-महिमा श्रीधर्मपालो नृपः ॥ २
जित्वेन्द्रराज-प्रभृतीनराती-
नुपार्जिता येन महोदय-श्रीः ।
दत्ता पुनः
8. सा बलिनार्थयित्वे
नकायुधायानति-वागनाय ॥ ३
रामस्येव गृहीत-सत्यतपसस्तस्यानुरूपो गुणैः
सौमितेरुदपा-
9. दि तुल्य-महिमा चाक्षपालनामानुजः ।
यः श्रोमाक्षय-विक्रमैक-वसतिर्भ्रातुः स्थितः शासने
शून्याः शत्रु-पताकिनी-

10. भिरकरोदेकातपत्ता दिशः ॥ 4
 तस्मादुपेन्द्रचरितैर्जगतीं पुनानः
 पुत्तो बभूव विजयी जयपालनामा ।
 धर्मद्वि-
11. पां गमयिता युधि देवपाले
 यः पृथ्वेजे भुवनराज्य-सुखान्यनैपीत् ॥ 5
 यस्मिन् भ्रातुर्निदेशाद्बलवति परितः प्रस्थिते
12. जेतुमाशाः
 सीदमान्नैव दूराभिजपुरमजहादुक्कलानामधीशः ।
 आसाद्यके चिराय प्रणयि-परिवृतो विभ्रदु-
13. च्चेन मूढः
 राजा प्राग्ज्योतिषाणामुपशमित-समित्-संकथां यस्य चाशं ॥ 6
 श्रीमान् विग्रहपालस्तत्सूनु रजातशत्रुरि-
14. व जातः ।
 शत्रु-घनिता-प्रसाधन-विलोपि-विमलासि-जलधारः ॥ 7
 रिपवो येन गुर्वीणां विपदानास्पर्दीकृताः ।
 पुरपायु-
15. य-दीर्घाणां मुहदः सम्पदामपि ॥ 8
 लज्जेति तस्य जलधेरिव जङ्घ-कन्या
 पत्नी बभूव कृत-हृदय-वंशभूपा ।
 यस्याः शुची-
16. नि चरितानि पितुश्च वंशे
 पत्युश्च पावन-विधिः परमो बभूव ॥ 9
 दिक्पालैः क्षितिपालनाय दधतं देहे विभक्ताः

17. ध्रियः
श्रीनारायणपालदेवमसृजत्तस्यां स पुरयोत्तरं ।
यः क्षौणीपतिभिः शिरोमणिरुचा-श्लिष्टाद्वि-पीठोपलं
न्यायोपा-
18. समलघकार चरितैः स्वैरेव धर्मासनं ॥ 10
चेतः पुराण-लेख्यानि चतुर्वर्ग-निधीनि च ।
आरिप्सन्ते यतस्त्यानि चरितानि महीमृतः ॥ 11
19. स्त्रीकृत-सुजन-मनोभिः सत्यापित-सातवाहन-सूक्तैः ।
त्यागेन यो व्यधत्त श्रद्धयामङ्गराज-कथां ॥ 12
भयादरातिभिर्यस्य रण-
20. मूर्धनि विस्फुरन् ।
असिरिन्दीवर-श्यामो दृढशो पीत-लोहितः ॥ 13
यः प्रज्ञया च धनुषा च जगद्विनीय
मित्यं न्यवीविशद-
21. नाकुलमात्म-धर्मे ।
यस्यार्धिनो सविधमेत्य भृशं कृतार्थो
नैवार्थितां प्रति पुनर्व्विदधुर्मनीषां ॥ 14
श्रीपतिरकृण्व-कर्मो विद्या-
22. धरनायको महामोगो ।
अनल-सदृशोऽपि धाम्ना यश्चित्रचलसमधरिभैः ॥ 15
प्याप्ते यस्य त्विजगति शरच्चन्द्र-गौरैर्यशो-
23. मि-
र्मन्ये शोभाञ्च खलु विभरागास रुद्रादृहासः ।
सिद्धस्त्रीशामपि शिरसिजेष्वापिताः केतकीनां
पद्मापीडाः सुचिरम-

24. भवनं मृत्त-शब्दानुमेयाः ॥ 16

तपो मयास्तु राज्यं ते द्वाभ्यामुक्तमिदं द्वयोः ।

यस्मिन् विग्रहपालेन सगरेण भगीरथे ॥ 17

स खलु भा-

25. गीरथपथ-प्रवर्त्तमान-नानाविध-नौवाट-सम्पादित-सेतुबन्ध-
निहित-शैलशिखरश्रेणी-विभ्रमात् , निरतिशय-धनयनाघन-घटा-श्यामायमान-
वासरत्नक्षणी-समारब्ध-सन्तत-जलदसमयसन्देहात् , उदीचीनानेकनरपति-
प्राश्रुतीकृताप्रमेयहयवाहिनी-खर-

27. खुरोत्खात-धूलोधूसरित-दिगन्तरालात् , परमेश्वर-सेवा-समायाता-
शीप-जम्बूद्वीप-भूपालानन्त-पादात्-भर-नमदवनेः । श्रीमु-

28. द्वागिरि-समायासित-श्रीमन्मयस्कन्धावारात् , परमसौगतो महा-
राजाधिराज-श्रीविग्रहपालदेव-पादानुध्यातः परमेश्वरः पर-

29. ममद्वारको महाराजाधिराजः श्रीमन्नारायणपालदेवः कुशली ।
सीरभुक्तौ । कक्षवैपयिक-स्वसम्बद्धाविच्छिन्न-तलो-

30. पेत-मकुतिका-ग्रामे । समुपगताशेष-राजपुरुषान् । राज-

31. राजनक । राजपुत्र । राजामात्य । महासान्धिविग्रहिक ।
महाक्षपटलिक । म-

32. हासामन्त । महासेनापति । महाप्रतीहार । महाकार्त्तिक ।
महा-

33. दौः-साधि-साधनिक । महादण्डनामक । महाकुमारामात्य ।
राजस्थानोपपरिक । दाशापराधिक । औरोद्वरणिक ।

34. दाण्डिक । दाण्डपाशिक । शौलिक । गौलिमक । क्षेत्तप ।
प्रान्तपाल । कोटपाल । खण्डरक्ष । तदायुक्तक । विनियुक्तक । हस्त्य-

35. श्वेष्ट्र-नौबल-व्यापृतक । किशोर । बडवा । गोमहिषा-
जाविकाध्यक्ष । दत्तप्रेषणिक । गमागमिक । अभित्व(र)माण ।
विषयपति ।

36. ग्रामपति । तरिक । गौड । मालव । खग । हूण
कुलिक । कर्णाट । ला(ट) । चाट । भट । सेवकादीन् । अन्यांश्च
कीर्तितान् ।

37. राजपादोपजीविनः प्रतिधासिनो धाद्वणोत्तरान् । महत्तमोत्तम-
पुरोगमेदान्ध(न्ध)चण्डाल-पट्यन्तात् । यथाहं मानयति ।

38. बोधयति । समादिशति च । भवमस्तु भवता । कलशपोते ।
महाराजाधिराज-श्रीनारायणपालदेवेन स्वयं-कारित-सहस्रा-

39. यतनस्य । तत् प्रतिष्ठापितस्य भगवतः शिवभट्टारकस्य पाशुपत
आचार्यपरिपदश्च । यथाहं पूजा-बलि-चरु-सन्न-नय-क-

40. र्मार्गार्थं । शयनासन-ग्लान-प्रत्यय-भेषज्य-परिष्कारार्थं । अन्येषा-
मपि स्वाभिमतानां । स्वपरिकल्पित-विभागेन । अनवद्य-भो-

41. गार्थश्च । यथोपरिलिखित-मकुटिकाग्रामः । स्वसीमान्तृणयूति-
गोचर-पट्यन्तः । सतलः । सोदेशः । साग्रमधूकः । सजल-

42. स्थलः । सगर्तोपरः । सोपरिकरः । सदशापचारः । सचौरो-
द्धरणः । परिहृत-सर्व्वपीडः । अचाढ-भट-प्रवेशः । अकिञ्चि-

43. त्-प्रप्राद्यः । समस्त-भाग-भोग-करहिरण्यादि-प्रत्याम-समेतः ।
भूमिच्छिद्रन्यायेनाचन्द्रार्क-क्षिति-समकालं यावत् माता-पि-

44. त्तोरात्मनश्च पुण्यशोऽभिवृद्धये । भगवन्तं शिवभट्टारकमुद्दिश्य
शासनीकृत्य प्रदत्तः । ततो भवद्भिः सर्व्वैरेवानु-

45. मन्तव्यं भाविभिरपि भूपतिभिर्भूमेर्दानफल-गौरवादपहरणे च
महानरकपात-भयादानमिदमनुभोव पालनीयं प्र-

46. तिवासिभिः क्षेत्तकरैश्चाज्ञा-श्रवण-विधेयीभूय यथाकालं समुचित-
भाग-भोग-कर-हिरण्यादि-सर्व्वप्रत्यायोपनयः का-

47. र्य्य इति । सम्बत् १७ वैशाखदिने ६ (II) तथा च धर्म्मालुशब्द-
सिनः श्लोकाः ।

48. बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः [1]
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥
 पष्टिं वर्षसहस्राणि स्वर्गं मोदति भूमिदः ।
 आक्षेप्ता चानुमन्ता च तान्येव न-
 49. रके वसेत् ॥
 स्वदत्ताम्परदत्ताभ्या यो हरेत् वसुन्धरां ।
 स विघ्नायां कृमिभूत्वा पितृभिः सह पच्यते ॥
 सर्वानेतान् भाविनः
 50. पार्थिवेन्द्रान्
 भूयोभूयः प्रार्थयत्येव रामः ।
 सामान्योऽयन्धर्म्म-सेतुर्न पाणां
 काले काले पालनीयः क्रमेण ॥
 इति क-
 51. मल दलाम्बु-विन्दुलोलां
 प्रियमनुचिन्त्य मनुष्य-जीवितञ्च ।
 सकलमिदमुदाहृतञ्च बुद्ध्वा
 न हि पुरुषैः परकीर्त्तयो विलो-
 52. प्याः ॥
 वेदान्तैरप्यमुगमत्तमं वेदिता ब्रह्मत(ता)र्थं
 यः सर्वाम्बु श्रुतिषु परमः सार्द्धमङ्गैरधीती ।
 यो यज्ञानां समुदित-महाद-
 53. चिणानां प्रणेता
 भट्टः श्रीमानिह स शुरवो दूतकः पुरयकीर्त्तिः ॥18
 श्रीमता मङ्खदासेन श्(शु)भदासस्य श्(स) जुना ।
 इदं सग(शा)-
 54. स(स)नमुतकीर्णं सत्-समतट-जनमना ॥19

Translation

Verse 1—May the prosperous Lord Buddha, as well as the ruler of the earth Gopala be victorious,—Buddha, carrying with a heart gladdened by highest pity his darling friendliness,—removing the mire of ignorance with clear waters of the river of knowledge of supreme enlightenment and attaining permanent bliss by repelling the aggression of Māra ; and Gopala, enjoying great friendly feeling (of his subjects), with a heart full of kindness, washing the dirt of ignorance of his subjects with clear waters of education, imparting true knowledge and establishing permanent peace in the kingdom by removal of anarchy (a state caused by actions of self-willed men),

Verse 2—From him (Gopāla) was born the monarch Dharmapāla, whose glory laughed at the beauty of milk-ocean. Like ocean, a source of the goddess of fortune, he was the birth-place of royalty, like it, an abode of dolphins, he levied equitable taxes, like it, competent to bear Viṣṇu, the main prop of the earth, he was quite able to bear the burden of the world. Just as the ocean was the sole resort of mountains, flocking through fear of cleavage of wings, so Dharmapāla was the only protector of kings, approaching through fear of annihilation : as it was engaged in keeping up limits, so he did scrupulously maintain bounds, and as it was the abode of Sun's rays, so he was the residing place of prowess.

Verse 3—By that powerful monarch was conquered the host of enemies, beginning from king Indra and was acquired the royalty of Mahodaya (Kanaur) ; it was, again, bestowed on suitor Cakrāyudha, with body contracted through salutations. (Just as by king Bali was attained great fortune after the defeat of such enemies as Lord Indra and others and was again given to Viṣṇu, assuming the shape of a dwarf at the time of begging).

Verse 4—He had a younger brother, Vākpāla by name, endowed with similar qualities and having a glory equal to that of Lakṣmaṇa, the brother of Rāma, observing the vow of truth ; that Vākpāla, the resort of polity and valour carried out the commands of his elder brother and rendered the quarters, remaining under the subjugation of one king devoid of armies of his antagonists.

Verse 5—From him (Vākpāla) was born a son named Jayapāla, conqueror, who purified the world by deeds, resembling those of Viṣṇu ; in wars he did vanquish the antagonists of religion and thus caused his elder brother Devapāla to enjoy the pleasures of kingdom of the world. (Viṣṇu the brother of Indra also killed the enemies of the Gods and thereby helped Indra to enjoy the pleasures of the Heavens).

Verse 6—When he along with his army proceeded on all sides to conquer the quarters on orders of his elder brother, the ruler of Utkala, feeling weariness by hearing

his name only from a distance left his own capital and the king of Prāgjyotiṣa lived happily for long, surrounded by relations, as he did carry out on his head the commands of the monarch,—the commands, that silenced all talks of warfare.

Verse 7—He (Jayapāla) had a prosperous son, Vighrahapāla, by name, resembling Ajātaśatru, as his enemies had ceased to exist. The waters of the sword-edge of this son washed away the decorations of the ladies of his adversaries.

Verse 8—He (Vighrahapāla) rendered his foes sufferers from great calamities and caused his friends to enjoy life-long prosperity.

Verse 9—Like the ocean's consort Jānhavi, he had a spouse, named Lajjā, the ornament of the race of the Haihayas; her pure conduct became the means of purification of the families of her father and husband.

Verse 10—In her Vighrahapāla produced Śrī Nārāyaṇapāladeva, rich in religious merits and bearing in his body the fortunes deposited by lords of quarters for protection of the Earth; he (Nārāyaṇapāla) decorated by his own deeds the inherited throne, in which the slab of stone used as foot-stool was tinged by lustre, emanating from crest-jewels of the rulers of earth.

Verse 11—The kings desired to imitate his actions, fit

to be painted in the Purāṇas in the shape of mind and the repository of the group of four.

Verse 12—With good sayings, attracting the minds of the learned, he proved Śātavāhana to be a historical figure and with bounties rendered the stories relating to Karna believable ones.

Verse 13—His scimeter, though dark as a blue-lotus was noticed by his enemies, through fear, as yellow and red, while shining in fore-fronts of battles.

Verse 14—Controlling the world by his intellect and valour (bow), he performed his own duties without fail and errors; as the suitors, who approached him had their desires fulfilled, they did not think of making supplications any more.

Verse 15—Wedded to Royalty, he did never perform bad deeds,—leader of the learned, he enjoyed greatly and rivalling fire in lustre, he imitated wonderfully the deeds of Nala. (Though he was lord of Lakṣmī, yet his actions did not resemble those of Kṛṣṇa,—though he was lord of Vidyādhara, yet he was a great serpent and though he was not like Nala in splendour, yet he resembled the latter in deeds).

Verse 16—The fame, white like autumnal moon of this monarch, pervading the three worlds, the beauty of laughter of Rudra seemed to fade away and the garlands of Ketakī flowers, placed on the tresses of Siddha damsels

remained, for long, objects of inference from the hummings of bees.

Verse 17—The words 'Let asceticism remain with me and kingdom with you' were addressed by two men to two persons,—by Vighrahapāla to Nārāyaṇapāla and by Sagara to Bhagīratha.

From the Victory Camp, situated in Mudgagiri,—camp, in which bridge, formed with multitudes of fleet, proceeding along the channels of Bhāgīrathī is erroneously taken for series of mountain-peaks,—doubt as to the constant presence of rainy-season is produced by lustre of the day, darkened by extremely dense array of mighty tuskers,—spaces of quarters are rendered brown by dusts, raised by pointed hooft, belonging to immeasurable cavalry presented by numerous kings of the North and the land-level is lowered by weight of innumerable armies of rulers of the entire group of Jambu islands, come to wait upon His Excellency,—His Revered Highness, the Paramount Monarch, staunch Buddhist Mahārājādhirāja Sri Nārāyaṇapāladeva, ever remembering the feet of Mahārājādhirāja Sri Vighrahapāladeva, being in good health, respects, informs and commands all employees connected with the village Makutikā, endowed with groves and enjoying continued special prosperity, situated in the Viṣaya named Kakṣa within Tirabhukti,—employees, such as Kings, Princes, Ministers, Minister in charge of peace and war, Head of

the Finance Department, Tributary chief, Commander-in-chief, Chief protector of palace and city, Highest Officer of Works and Buildings Department, Senior Gate-keeper, Chief Justice, minister appointed by prince, Administrator of Bhukti representing the King, Highest Official in charge of detection of ten crimes, Collector of taxes for prevention of theft, Executive and Police officers, Excise official, Highest Officer in charge of forest and forest-revenue, Officer of Land Department, Protectors of border and fort, Employee of the Defence Department and men engaged by him, Commanders of elephant, horse and camel, soldiers and navy, Official managers of young horses, mares, cows, buffaloes, goats and sheep, Member in charge of despatch of messengers, Courier, Heads of Viṣaya and village, Officer in charge of ferry, Servants come from Gauḍa, Mālava, Karṇāṭa and Lāṭa countries and Huṇa and Kulīka; stock and employees of the lowest strata and others not mentioned herein, as well as neighbours depending on royal favour, beginning from Brāhmaṇas upto Meḍa, Andhra and Caṇḍālas, including big and petty landholders: 'May it be approved by you all: In order that worship, offerings of presents and rice, performance of sacrifice and such other nine works directed to Lord Śiva, whose thousands of temples have been constructed by Nārāyaṇapāladeva himself may go on unobstructed in the village of Kalasāpota, where also his image has been established and in order

that maintenance, convalescence, education, medical treatment and restoration to good condition of the association of preceptors devoted to Śiva may be effected, as also for the just enjoyment by other favourites in accordance with division, created by his own self, the village of Makutikā described above, extending upto the preserved lawn and pasture, adorned with groves and all sorts of covetable things, inclusive of mango and honey, water and land, ditch and dry region, additional taxes, fines realised from criminals and taxes, levied for prevention of thefts and having all hindrances to peace removed from it, its gates being closed to small employees of the king, free of revenue and including the profits accruing to the royal estate, such as one-sixth of the produce, presents of fruits, flowers and vegetables, taxes and gold is donated by me under royal seal to His Holiness Lord Śiva according to Bhumi-cchidranyāya so that religious merits may accrue to my parents and to my humble self. It behoves you all to approve of this gift. The would-be-rulers should take into consideration the massive fruit accruing from gift of land and the possibility of going to hell by usurping it and thereby should approve of it and protect it. The neighbouring tillers of soil should hearing and following the proclamation make over to the donee the customary taxes, such as one-sixth of crops, presents of fruits, flowers and vegetables, rents and gold. Granted on the ninth

day of Vaiśākha in the seventeenth year of Nārāyaṇa-pāladeva's kingdom.

Now follows the verses embodying the orders of righteousness:

Land has been donated by a number of kings beginning from Sagara ; whenever whosoever becomes the lord of earth, then the fruit (of gift) accrues to him.

The donor of land enjoys pleasures of Heaven for sixty thousand years ; on the other hand, the man who takes it back or approves of it resides in Hell for a similar number of years.

A man, who takes back land denoted by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worms.

This Rāma makes repeated requests to all would-be-rulers : this grant of land,—the common bridge to piety has got to be maintained in all ages.

Thus considering that fortune and human-life are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 18—In the matter of this proclamation, the announcer was Sri Guravabhaṭṭa of pure fame,—a knower through Vedānta of the most difficult secrets of Brahman, —well-versed in all the Vedas along with Vedāṅgas and

performer of a number of sacrifices, in which substantial sums were paid as fees.

Verse 19—This deed was inscribed by Mankhadāsa, son of Subhadāsa and born in Samatāṭa, a land of plenty.

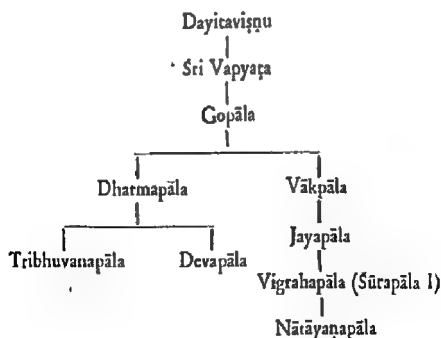
Notes

Verse 1—The expression 'Lokanātha Daśavala' refers to Lord Buddha. The words used in the verse are multi-meaninged ones.

Verse 2—A case of simile based on similarity of words. (Śabdasāmye upamā).

Verse 3—The reference is to the defeat of Indrāyudha, king of Kanauj at the hands of Dharmapāla and the coronation of Cakrāyudha, a tributary chief of the latter.

Verse 4—Genealogical table of the Pālas is given below :—



(An Advance History of India, Page 257)

Verse 6—Jayapāla was the commander-in-chief of Devapāla ; he defeated the king of Utkala and entered into a treaty with the king of Prāgjyotiṣa.

Verse 7—Vigrahapāla himself became Ajātaśatru, i. e. one whose enemies have ceased to exist. On this verbal play alone rests the comparison with king Ajātaśatru. (—Gauḍalekhamāla, pp. 67).

Verse 10—It is said in the Dharmaśāstras that the frame of a king is formed with parts of eight Lokapālas- (aṣṭābhirlokapālānāṃ mātṛābhirnirmīto nṛpaḥ).

Verse 12—The story of Śatavāhana is mentioned in the Kathāsaritsāgara of Somadeva,—a work based on Bṛhatkathā of Guṇāḍya.

Line 29—Modern Behar was divided into two main Zones: Tirabhukti and Śrinagara.

Line 31—Rājāmātya—minister appointed by king.

Mahāsāndhivigrahiḥ—minister in charge of war and peace.

Mahākṣapaṭalika—Head of the Finance Department.

Line 32—Mahāpratihāra—protector of palace and capital,—officer in charge of maintenance of law and order in the metropolis.

Mahākārtāḥṛtika—highest official of the Department of Works and Buildings in charge of construction of buildings, embankments and reservoirs.

Line 33—*Mahādaussādhasādhanika*—The duties assigned to this post are not clear. In some inscriptions the word is mentioned in two different word-units.

Mahādandanāyaka—The meaning of the term 'daṇḍa-nāyaka' is General. But as the term 'Mahāsenāpati' has been mentioned before, it is very likely that the word refers to the Chief Justice. He is so called because he is the wielder of the rod of justice.

Mahākumārāmātya—minister appointed by prince,—his counsellor.

Rājasthānīyoparika—'Uparika' is the chief administrator of the division called Bhukti. He is a representative of the sovereign and corresponds to Divisional Commissioner of the present day.

Dāśāparādhika—a high official in charge of detection of ten crimes, trial of criminals and collection of fine from them. Thus he is an important executive officer. The ten crimes referred to above are theft, murder, adultery, use of harsh words, falsehood, defamation, talking nonsense, avarice, bad thought and attachment for untruth.

Cauroddharanika—In ancient Bengal, citizens had to pay a separate tax, known as *Cauroddharana* one, because the revenue on this head was spent on maintaining sentries for prevention of theft and dacoity. *Cauroddharanika* is the head of the department entrusted with the charge of collecting this tax.

Line 34—Dāṇḍika—an officer who punishes the law-breakers.

Dāṇḍapāśika—Officer in charge of punishment and imprisonment,—Police officer. Both Dāṇḍika and Dāṇḍapāśika are officers of the Home Department, responsible for maintenance of law and order in the kingdom.

Śaulkika—an excise official, collecting duties.

Gaulmika—An officer in charge of forests and forest-revenues.

Kṣetrapa—an officer of land-records department. He is a surveyor and maintains an account of cultivated and arable lands.

Prāntapāla—Protector of the borders of the State.

Koṭṭapāla—Protector of Fort.

Khaṇḍarakṣa—a Constable,—an employee of lesser importance of the Police Department.

Tadāyuktaka—Guard of the lowest strata,—subordinate to a Constable,—corresponding to a Chowkidar.

Vinijukṛaka—man entrusted with a special duty.

Line 35—Hastyaśvanauvala-vyāpṛtaka—Superintendents of elephant-soldiers, cavalry, camel-soldiers and navy.

Kiśore—young horse.

Dūtapreṣaṇika—an officer, in charge of despatch of messengers.

Ganāgamika—Bearer of letters and files,—a man who comes and goes.

Abhitvaramāṇa—an express messenger.

Viṣayapati—Head of a division, known as Viṣaya.

Grāmapati—Head of a village.

Tarika—an officer in charge of boats and ferry. He looks after the boats, realises fares and maintains an account of them.

Line 36—Gauḍa...Lāta—men recruited from Gauḍa, Mālava, Khaśa, Karnāṭa and Lāṭa countries and Huṇa and Kulika stock. In ancient Bengal, soldiers were recruited not only from Bengal, but also from other distant countries,

Cāṭa-Bhaṭa—soldiers of the lowest strata. These soldiers indulged in plundering the possessions of villagers, whenever they encamped in any village. This is evident from the use of the term 'Cāṭa', which means a thief.

Line 37—Mahattama—land-holders.

Uttama—small intermediaries.

Meḍa, Andhira, Caṇḍāla—classes of untouchables.

Line 39—Paṛiṣad—association formed by members.

Vali—present, Caru—sacrificial rice, Satra—sacrifice lasting long.

Line 40—Śayanāsana—maintenance.

Glāna—emaciation due to disease ; here convalescence.

Bhaiṣajya—medicine.

Paṛiṣkāra—decoration, restoration to good order.

Line 41—Tṛṇa-yūti—Yūti is mixture. Tṛṇa-yūti is protected lawn.

Line 42.—Soparikaraḥ—Uparikara is additional tax, levied in bad times of the state machinery. The village along with additional taxes, is denoted to Lord Śiva, i.e. to say, hereinafter, all additional taxes, if and when collected, will go to the fund of the deity and not to the State Exchequer.

Sadaśāpaçāraḥ—along with fines realised from persons, convicted of committing ten crimes.

Sacauroddharaṇa—along with taxes that are levied to meet the expenses in connection with prevention of theft. The fines and taxes, realised on this head will go to the coffers of the deity and not to the State Exchequer.

Acāṭabhaṭapraveśaḥ—In ancient times, soldiers and subordinate employees of the king used to encamp in different regions and during the period of their stay in those regions, the men of the locality had to bear the expenses of their boarding in full. The soldiers were also in the habit of robbing the villagers of their possessions in cash and kind. The entrance of the soldiers is being closed to the village donated by this proclamation; the employees of the king will neither be allowed to encamp in this village, nor will the villagers be liable to bear their expenses.

Akiñcitpragrāhyaḥ—free from all sorts of taxes, revenue and rent.

Line 43—*Bhāga*—One-sixth of crops, which was paid as revenue. *Bhoga*—Shares of flowers, fruits and vegetables, which the villagers had to present to the king. *Kara*—Taxes which had to be paid in cash. *Hiranya*—The value of crops, flowers, fruits etc. (*Bhāga* and *Bhoga*), which had to be paid in gold coins.

Line 43—*Bhūmicchidranyāyena*—The term 'Bhūmicchidra' signifies the sense of parched fallow land. No rent was realised from this arid land and accordingly the principle of making land rent-free was known as 'Bhūmicchidranyāya'. The village, denoted by this proclamation has been made revenue-free.

Verse 18—*Brahmatārtham*—Possibly this is a mistake for *Brahmatattvam*, meaning the secrets of supreme soul.

Dūtaka—An officer, entrusted with the duty of announcing royal mandates.

Verse 19—*Samatāṭa*—South-East Bengal.

**No—23. Stone-Slab Inscription of the time of
Gopāladeva, II. (940-960 A.D.)**

Place : Bodhigaya, Bihar.

Ref. : Mahabodhi, plate XXVIII, 2.

Mahabodhi, page 63,

Journal and Proceedings, A.S.B. Vol, IV

(New Series) p. 115.

Gaudalekhamālā, page 88.

Metre : Verse 1—Sragdharā, Verse 2—Vasantatilaka,
Verse 3—Anuṣṭubh.

Language : Sanskrit.

Script : Old Bengali.

Account : The stone-slab, containing the inscription was discovered by Mr. Cunningham at Bodh-Gaya in 1879. Its facsimile appeared in the pages of his work Mahabodhi. Mr. Cunningham was not able to decipher the reading of this inscription, which was described by him as belonging to the time of Gopala I, the founder of the great Pāla Dynasty of Bengal. Its reading, as deciphered by Sri Nilmani Chakravarti appeared in the pages of Journal and Proceedings, A.S.B. Vol. IV, at a much later date. According to Sri Chakravarti the monarch mentioned in the inscription was Gopala II. His observations were based on the similarity of scripts, used in this inscription with those, used in the Gaduḍa-Pillar one. Sri Chakravarti had mentioned the name of the man, under whose orders the image of Buddha was carved out as Śakrasena. According to Sri Akṣayakumar Mahtreya, however, the correct reading of the name should be Śakasena, and not Śakrasena.

(Taken from Gauḍalekamālā).

Text

1. कृत्वा मैत्रीं तनुतं स्फुरदुरुकरणा-खड्गमालम्बयन् यः
स्फूर्जत्-कन्दर्प-सेना-प्रलय जलनिधेर्ध्यानगीमप्रमोषो ।
कल्पान्तादीप्त-वह्निज्वलिततरवपुः क्रोध-जिह्वीकृ-

2.

तघ्नं

जिग्ये निर्वान्त-हेमद्युतिः-ललितवपुः सोऽस्तु भूत्यै जिनो वः ॥

यः शारदेन्दु-किरणोज्ज्वल-कीर्तिपुञ्जः

सम्बुद्ध-पाद-शतपत्र-मनःषड्विः ।

श्रीधार्म्मभी-

3.

म इति च प्रयितः पृथिव्यां

सिन्धुद्वयोऽभवदनल्प-कृपाई (ई)चित्तः ॥२

तेनेयं शकसेनेन कारिता प्रतिमा मुनेः ।

काङ्क्षताऽनुत्तरां बोधिं जगतो दुःख-शान्तये ॥३

4.

धोगोपालदेव-राज्ये ॥

Translation

Verse 1—May Lord Buddha, possessing a beautiful figure, endowed with the lustre of shining gold bestow prosperity on you,—Buddha, who has put an end to the deep roar of the ocean of marching army of Cupid, indicating destruction, with the help of sword in the shape of excessive flow of kindness and by making friendliness his armour, and thereby has defeated Cupid, having a body, shining with fire, blazing at the time of dissolution of the world and with eye-brows, contracted in anger.

Verse 2—There was a man, born in the family of Sindhus (in the land of Sindhus ?), who gained reputation in the world by the name of Śrī Dhārmabhīma. His voluminous fame shone like rays of the autumnal moon and the drone in the shape of his mind, softened with

excessive compassion was attached to the lotus-feet of Lord Buddha.

Verse 3—Under the orders of that Sakasena (Śakrasena?) desirous of attaining highest enlightenment, this image of the sage (Lord Buddha) has been made for annihilation of sorrow of all beings.

**No.—24. Stone-Slab Inscription of the time of
Gopāladeva, II. (940-960 A.D.)**

Place : Nalanda, Bihar.

Ref. : Archaeological Report, Vol. I., plate XIII. 1.
Archaeological Survey Report, Vol. III., p. 120. Journal
and Proceedings A. S. B. Vol. IV. (New Series). p. 115.
Martin's Eastern India, Vol. I., plate XV. figure 4.
Gaudalekhamālā, page 86.

Language : Sanskrit.

Script : Old Bengali.

Account : The small slab of stone, containing the inscription was recovered at Nalanda in 1862. As the slab of stone was the foot-stool of an image of Goddess of Learning, it was known as 'Vāgīswarī Inscription'. A facsimile of the Inscription, along with its translation, as rendered by Mr. Cunningham appeared in the pages of Archaeological Survey Reports, Vol. I. and Vol. III. Subsequently, its reading as deciphered by Mr. Haraprasad-Sastri was published by Sri Nilmani Chakravarti in the

Journal and Proceedings of A.S.B. Vol. IV. A picture of the image of Goddess of Learning, at whose feet the small slab of stone was discovered by Dr. Buchaenon hundred years earlier was published by him in his *Martin's Eastern India*, Vol. I. The Inscription belongs to the time of Gopāla II. (940-960 A.D.).

(Quoted from *Gaudalekhamālā*)

Text

1. सम्बत् १ आश्विन सुदि = परमभट्टारकमहाराजाधिराज-
परमेश्वर-श्रीगोपाल-राजनि श्रीनालन्दायां
2. श्रीवागीश्वरी-भट्टारिका-सुवर्णव्रीहि-सक्ता ।

Translation

This idol of the Goddess of Learning endowed with Corns (was established) on the eighth day of bright moon of the month of Āświna in the first year of the reign of His Highness Paramount Sovereign Mahārājādhirāja Gopāladeva.

Notes

Line 2—*Suvarṇavṛīhī-saktā*—endowed with golden corns. Possibly the king donated lands, yielding rich crops to the deity. Or it may be that the deity was decorated with golden vessels. In ancient times the custom of decorating idols of Gods with golden vessels was in vogue. In that case the term 'Vṛīhī' should be taken as conveying the sense of vessel and other ornaments.

**No.—25. Sakrasena Stone-slab Inscription
of the time of Gopāladeva II.**

Place: Bodh Gaya, Bihar.

Ref.: Mahabodhi, 'Plate XXVIII, 2. Mahabodhi,
p. 63. Journal and Proceedings, A.S.B. Vol. IV. (New
Series) p. 105, Gaudalekhamālā, p. 88.

Language: Sanskrit.

Script: Proto-Bengali.

Metre: Verse 1—Sragdharā; Verse 2—Vasantatilaka;
Verse 3—Āryā.

Account: The slab of stone, containing the Inscription and serving as the foot-stool of an image of Lord Buddha was recovered by Mr. Cunningham at Bodh Gaya in 1879 A.D. Its facsimile, along with the reading, deciphered by Mr. Nilmani Chakravarti appeared in the pages of Journal and Proceedings of A.S.B.

The Inscription records the framing of an image of Lord Buddha at the command of one Sakrasena (or Sakasena) more commonly known as Śrī Dhārmabhīma from the scripts, used in the Inscription, Mr. Chakravarti has taken it as belonging to the time of Gopāla, II.

Text

1. कृत्वा मैत्रौ तनुलं स्फुरदुरुकरणा-खड्गमालम्बयन् यः
स्फूर्जत्-कन्दर्प-सेना-प्रलय-जलनिधेर्दानभीमप्रमोथी ।
कण्ठान्तादोप्त-बहिज्वलिततरवपुः क्रोध-जिह्वीकृ-

2.

तभ्रु'

जिग्ये निर्व्वान्त-हमयुतिः—ललितवपुः सोस्तु भृत्ये जिनो वा ॥१॥

यः शारदेन्दु-किरणोज्ज्वल-श्रोतिपुत्रः

सम्बुद-पाद-यतपत्त-मनःषडङ्गिः ।

श्रीधार्म्मभी-

3.

म इति च प्रथितः पृथिव्या

सिन्धुद्वीपो भवदनल्प-कृपाद्(र्द)चित्तः ॥२॥

तेनेयं शक्(कः) मेनेन कारिता प्रतिमा मुनेः ।

काङ्क्षसाञ्जुत्तरां बोधिं जगतो दुःख-शान्तये ॥

4. श्रीगोमलदेव-राज्ये ।

Translation

Verse 1.—May Lord Buddha, having his body rendered beautiful by the lustre of gold in the shape of contemplation bestow good to us,—Buddha, who by making, friendliness his armour and holding the sword in the shape of deep compassion silenced the tumultuous uproar of the dangerous ocean of increasing Cupid-Army, and thereby defeated him (cupid), having a frame, shining with fire, blazing at the end of the cycles, and possessing eye-brows contracted in anger.

Verse 2 & 3.—By the 'orders of Sakasena, desirous of attaining highest knowledge,—that highly compassionate person, born in the land of Sindhus and well-known in the Earth by the name of Dhārmabhīma,—having a mass of fame, as white as the rays of autumnal

moon and having a drone in the shape of his mind attached to the lotus feet of Lord Buddha—this figure of His Holiness was carved out in order to ward off the calamities of the world.

In the kingdom of Sri Gopāladeva.

**No.—26. Vāgīswarī Stone Inscription of the
time of Gopāladeva, II.**

Place : Nalanda, Bihar.

Ref. : Archaeological Survey Report, Vol. I, plate XIII.

I. Archaeological Survey Report, Vol III, p. 120. Journal and Proceedings A.S.B. Vol. IV, (New Series), p. 105. Martin's Eastern India Vol. I, plate XV, figure 4 Gauḍalekhamālā, page 86.

Language : Sanskrit.

Script : Proto-Bengali.

Account : A small slab of stone, - containing the Inscription and serving as the footstool of an image of Goddess of learning was recovered by Mr. Cunningham from the debris of Nalanda Vihara in 1862 A. D. Its reading as deciphered by Mr. Cunningham and Mm. Pandit Haraprasad Sastri appeared in the Archaeological Survey Reports. From the scripts used in the Inscription, Pt. Nilmani Chakravarti has taken it as belonging to the time of Gopāla II.

Text

1. सम्बत् १ आश्विन सुदि ८ परमभट्टारक-महाराजाधिराज-परमेश्वर-
श्रीगोपाल-राजनि धीनालन्दायां
2. श्रीवागीश्वरो-भट्टारिका सुवर्णव्रीहि-सङ्का ।

Translation

At Nālandā, on this eighth day of bright moon of the month of Āśvina, in the first year of the kingdom of His Highness paramount monarch Lord Gopāla; the revered Goddess of Learning has been decorated with Golden vessels.

No.—27. Amgāchi Copper-plate Inscription of
Vigrahapāla III.

Place : Dinajpur, East Bengal.

Ref. : Centenary Review, Part II, pp. 210-213.
Indian Antiquary, Vol. XIV, pp. 166-168 ; Vol. XXI,
pp. 97-101. Gaṇḍalekhamālā, pp. 123-126.

Language : Sanskrit.

Script : Old Bengali.

Metre : Verses 1 and 8—Śragdharā . Verses 2, 3, 6
and 13—Śārdūlavikrīḍita ; Verses 4, 7 and 10—Vasanta-
tilaka ; Verse 5—Āryā ; Verse 9—Indravajrā ; Verse 11
—Mālinī ; Verse 12—Sikharinī ; Verse 14—Mandā-
krāntā.

Account : The copper-plate, containing the inscription
was recovered by a farmer engaged in ploughing his fields
at a place known as Amgāchi, situated some fourteen miles

away from Bādāl, within the district of Dinaipur In 1806. Prof. Colebrooke was the first man to decipher the reading of a portion of this Inscription. Subsequently the work was taken up by Prof. Hornley, who was successful in deciphering the readings of only the verses and the reading was published in the Centenary Review of Asiatic Society. Thirty-three lines of this inscription were inscribed on one face and sixteen lines on the other of this plate, measuring $14\frac{1}{2} \times 12\frac{3}{4}$. Its proportion has not yet been published. The Inscription records the gift by Vīgrahapāla III of land within the Viṣaya of Koṭivarṣa situated within the Bhukti of Puṇḍravardhana to a Brahmin on the 9th day of Caitra in the 12th, or 13th year of his reign. The royal proclamation was inscribed by one Śaśideva, son of the famous artist Mahīdhara hailing from Poṣalī.

(Taken from Gaudālekhamālā)

Text

1. ॐ स्वस्ति
मैत्री कारुण्य-रत्न-प्रमुदितहृदयः प्रेयसी सन्दधानः
2. सम्यक् सम्बोधिविद्यासरिदमलजलक्षिताज्ञान
3. इः ।
जित्वा यः कामकारिप्रभवमभिभवं शाश्वतीं
4. प्राप शान्तिम्
स श्रीमौल्लोकनाथो जयति दशवत्सोऽन्यथ

5. गोपालदेवः ॥ 1
 तदमी-जन्मनिकेतनं समकरो चोढुं क्षमः क्षमाभरं
 पक्षच्छेदभयादुपस्थितवतामेकाग्रयो भूभृताम् ।
 मर्त्यादा-परिपालनैकनिरतः सौ(शौ)र्घ्या-
6. तयोऽस्मादभू-
 इग्धाम्भोधिविलासहासिमहिमा श्रीधर्मपालो नृपः ॥ 2
 रामस्येव गृहीत-सत्यतपसस्तस्यानुरूपो गुणैः
 सौमित्रैरुदपादि तुल्य-
7. महिमा वाक्पाल-नामानुजः ।
 यः श्रीमात्रयविक्रमैकषसतिभ्रातुः स्थितः शासने
 शून्याः शत्रु-पताकिनीभिरकरोदेकातपत्ता दिशः ॥ 3
 तस्मादु-
8. पेन्द्र-चरितैर्जगतीम्पुनानः
 पुत्रो बभूव विजयी जयपालनामा ।
 धर्मद्विपां शमयिता शुधि देवपाले
 यः पूर्वजे भुवनराज्यसुखान्यनेषीत् ॥ 4
 श्रीमा-
9. न्विमहपालस्तत्सूनुरजातशत्रुरिव जातः ।
 शत्रुवनिता-प्रसाधन-विलोपि-विमलासि-जलधारः ॥ 5
 दिक्पालैः क्षितिपालनाय दधत् देहे विम-
10. कान्
 श्रीमन्तञ्जनयाम्बभूव तनयं नारायणं स प्रभुं ।
 यः क्षोणीपतिभिः शिरोमणि-रुचा श्लिष्टाङ्घ्रि-पीठोपलं
 न्यायोपात्तमलधकार चरितैः

11. स्वैरेव धर्म्मासनम् ॥ 6

तोमाशयैर्जलधिमूल-गभीरगर्भ-
देवालयैश्च कुलभूधर-स्तुत्यकृतेः ।
विलयातकीर्तिरभवत्तनयश्च तस्य
श्रीराज्यपाल इ-

12. सि मध्यमलोकपालः ॥ 7

तस्मात् पूर्व्यक्षितिध्राग्निधिरिव महसां राष्ट्रकूडान्वयेन्दो-
स्तुङ्गस्योत्तुङ्गमौलेर्दुहितरि तनयो भागदेव्यां प्रसूतः ।
श्रीमा-

13. न गोपालदेवधिरतरमवनेरेकपरम्या इवेक्षो
भर्ताभून्नैकरत्न-द्युतिसंचित-चतुःसिन्धु-धितांशुकायाः ॥ 8
यं स्वामिनं राजगुणैरनूनमासेवते चा-

14. हस्तरानुरक्ता ।

उत्साह-मन्त्र-प्रभुशक्ति-लक्ष्मीः पृथ्वीं सपत्नीमिव शीलयन्ती ॥ 9
तस्माद्भूत् सवितुर्वैमुक्तोदिवर्षां
कालेन चन्द्र इव विग्रहपालदेव

15. : ।

नेत्रप्रियेण विमलेन कलामयेन
येनोदितेन दलितो भुवनस्य तापः ॥ 10
हतसकलविपक्षः सङ्गरे बाहुदर्पा-
दनधिकृतविलुप्तं राज्यमासाद्य पित्र्यम् ।

16. निहितचरणपद्मो भूयतां मूर्द्धि तस्मा-
दभवदवनिपालः श्रीमहीपालदेवः ॥ 11
लज्जन दोषासङ्गं शिरसि कृतपादः क्षितिभृतां
वितन्वन् सर्वशाः प्रसभ-

17. मुदयादेरिव रविः ।
 हतध्वान्त-स्निग्धप्रकृतिरनुरागेकवयति-
 स्ततो धन्यः पुण्यैरजनि नयपालो नरपतिः ॥ 12
 पीतः सज्जनलोचनैः स्मररिपोः पूजा-
18. नुरक्तः सदा
 संप्रामे चतुरीऽधिकश्च हरितः कालः कुले विद्वियाम् ।
 धातुर्वैत्य-समाधयः सितयशःपुङ्गवज्जयन्
 श्रीमद्विग्रहपालदेव-नृपति-
19. (जङ्घे ततोधाममृत १) ॥ 13
 देशे प्राचि प्रचुर-पयसि खट्वमापीय सोयं
 स्वैरं भ्रान्त्वा तदनु मलयोपत्यका-चन्दनेषु ।
 कृत्वा सान्द्रैस्तरुषु जडतां शीकरैर-
20. (भ्रतुल्याः)
 प्रालेयाद्रेर्कठकमभजन् यस्य सेना-गजेन्द्राः ॥ 14

Translation

Verses 1-11 & 14 Vide Bāṇagada Copperplate Inscription of Mahipāladeva I.

Verse 12—From him through religious merits was born the fortunate ruler of Earth—affectionate by nature and the sole object of love (of his subjects),—Nayapāla, by name, eschewing the association of faults, placing his feet on the heads of kings, pervading all the quarters with his prowess and dispelling darkness (of ignorance),—like the Sun from the rising mount,—Sun, who leaves the

company of night, showers his rays on mountain-peaks, shines the quarters and removes darkness.

Verse 13—From him was born the prosperous and powerful king Vighrahapāla, drunk (as if) by the eyes of good, devoted to the worship of the enemy of Cupid, highly expert in fighting, destroyer of the host of enemies, and shelter of the four castes,—tinging the entire universe by his white mass of fame.

No.—28. Bānagaḍa Copper-plate Inscriptions of Mahipāla I (988-1023 A.D.)

Place: Dinajpur, East Bengal.

Ref.: I.A.S.B. Vol. LXI, pp. 77-87.

Sāhityapariṣadpatrikā, No. 3 of B. S. 1305, pp. 167-172.

Gauḍalekhamālā, pp. 91.

Language: Sanskrit.

Script: Old Bengali.

Metre: Verse 1, 8—Śragdharā; Verses 2-3-6 Sārdūla-Vikriḍita; Verses 4, 7, 10—Vasantatilaka; Verse 5 Aryā; Verse 9 Indravajvā; Verse 11 Mandākrānta; Verse 12 Mālīnī.

Account: The copper plate, bearing the name of Mahipāla I, son of Vighrahapāla II of the great Pāla Dynasty of Bengal was discovered from remnants of famous Bānagaḍa, situated within the district of Dinajpur. The

5. म्प्राप शान्तिं
स श्रीमान् लोकनाथो जयति द-
6. शबलोऽन्यश्च गोपालदेवः ॥ 1
लक्ष्मी-जन्म-नि-
7. केतनं समकरो वोढुं क्षमः क्षमा-भरं
पक्षच्छेदभयादुपस्थितवतामेकाग्रयो भूयतां ।
मर्त्यादा-परिपा-
8. लनैकनिरतः सौर्यालयोऽस्मादभू-
दुग्धाम्मोधि-विलास-हासि-महिमा श्रीधर्मपालो नृपः ॥ 2
रामस्तैव
9. गृहीतसत्यतपसस्तस्यानुरूपो गुणैः
सौमिसेरुदपादि तुल्य-महिमा वाक्पालनामानुजः ।
यः श्रीमान्न-
10. य-विक्रमैक-वसतिर्भ्रातुः स्थितः शासने
शून्याः शल्लुपताकिनीभिरकरोदेकातपत्ता दिशः ॥ 3
तस्मा-
11. दुपेन्द्रचरितैर्जगतीं पुनानः
पुत्रो बभूव विजयी जयपालनामा ।
धर्मद्विपां शमयिता युधि देवपाले
यः
12. पूर्वजं भुवनराज्य-सुखान्यनैपीत् ॥ 4
श्रीमान् विग्रहपालस्तत्सुनुरजातशत्रुरिष जातः ।
शत्रु वनिता-प्रसाध-
13. नविलोपि-विमलासि-जलधरः ॥ 5
दिकपालैः क्षितिपालनाय दध(तं देहे)विभक्तान् गुणान्
श्रीमन्तं जन-

२२. बन्धुव दत्तं नारायणं स प्रभु ।

रु दैर्जित्तिः सिरोऽनिरुचा श्रिष्टाङ्गि-भोठोपलं
नरो

२३. पातनलक्ष्मर चरितैः स्वैरेव धर्मासनम् ॥ 6

तो नारायणैर्जित्तिः (मूल)-गभीरगर्भै-

होवालदैः

२४. कुलभूधरतुल्य-कक्षैः ।

विहयातकोर्तिर(भव)तनयश्च तस्य

भीरज्जपाल इति मध्यम-लोकपालः ॥ 7

तसा-

२५. स पूर्वैर्ज्ञितिभ्रात्रिधिरिव मदसा (राष्ट्र)कूटा(न्व)येन्दो-

स्तुतास्योत्तुङ्ग-मौलेर्हु हितरि तनयो भाग्यदेव्या प्र-

२६.

सूतः ।

शोमान् गोपालदेवधिरतरम(वनेरेक)-परन्या इवैको

भार्ताभून्नेव-(रत्नघु)ति-खचित-चतुःसिन्धु-

22.

यं

स्वैरं भ्रान्त्वा तदनुमलयोपलका-चन्दनेषु ।
 कृत्वा (सान्द्रैस्तरुषु जटतां) शीकरैरभ्रतुल्याः
 प्रालेया(द्वे-)

23.

: कटकमभजन् यस्य सेना-गजेन्द्राः ॥ 11

हत्तस(कल)विपक्षः सङ्गरे (बाहु)दर्पा-
 दनधिकृत-विलुप्तं राज्यमा-

24.

साद्य पित्र्यं ।

निहित-चरणपद्मो भूशृतां मूर्द्धि तस्मा-
 दभ(वदवनि)पालः श्रीमहीपालदेवः ॥ 12
 स ख-

25.

लु भागीरथीपथप्रवर्त्तमान-नानाविध-नौ(वा)टक-

सम्पादित-सेतुबन्ध-निहित-(शै)ल-सि(शि)खरध्रेणी-विभ्रमा-

26.

तु । निरतिशय-पन-घनाघन-घटा-श्यामायमान-वासर(लक्ष्मो-)
 समारब्ध-सन्तत-जलदसमयसन्देहात् ।

27.

उदीचीनानैकनरपति-प्राभृतीकृता-(प्र)मेय-हयवाहिनी-खरखुरोत्-
 सात्-धूलीधूसरित-दिगन्तरा-

28.

लात् । परमेश्वर-सेवा-समायाताशेष-जम्बूद्वीप-भूपालानन्तपादात्-
 भर-नमदवनेः । वि(ला)सपुर-समा-

29.

वासित-श्रीमज्जयस्कन्धावारात् । परमसौगतो महाराजाधिराज-
 श्रीविग्रहपालदेव-पादानुध्यातः पर-

14. याम्बभूव तनयं नारायणं स प्रभुं ।
यः क्षौणीपतिभिः शिरो(मणिरुचा श्लिष्टाङ्घ्रि)-पीठोपलं
न्यायो
15. पातमलञ्जकार चरितैः स्वैरेव धर्मासनम् ॥ 6
तोयाशयैर्जलधि(मूल)-गभीरगर्भै-
हैवालैश्च
16. कुलभूधरतुल्य-कक्षैः ।
विद्यातकीर्तिर(भव)तनयश्च तस्य
धीराज्यपाल इति मध्यम-लोकपालः ॥ 7
तस्मा-
17. त पूर्वज्ञितिभ्रात्रिधिरिव महसां (राष्ट्र)कूटा(न्व)येन्दो-
स्तुङ्गस्योत्तुङ्ग-मौलेर्दुहितरि तनयो भाग्यदेव्यां प्र-
18. सूतः ।
श्रोमान् गोपालदेवश्चिरतरम(वनेरेक)-परन्या इवैको
भर्ताभून्नैक-(रजयु)ति-खचित-चतुःसिन्धु-
19. चित्तांशुकायाः ॥ 8
यं स्वामिनं राजगुणैरनूनमासेवते चा(रुतरा)नुरक्ता ।
उत्साह-मन्त-प्रभुशक्ति-लक्ष्मीः पृथ्वीं स-
20. पत्नीमिव शीलयन्ती ॥ 9
तस्माद्भूव सवितु(र्व्यसुकोटिवर्षा
काले) न चन्द्र इव विग्रहपालदेवः ।
नेत्र-प्रिये-
21. न विमलेन कलामयेन
येनोदितेन दलितो (भुवन)स्य तापः ॥ 10
(देशे प्राचि) प्रचुर-पयसि खच्छमापीय तो-

22.

यं

स्वरं भ्रान्त्वा तदनुमलयोपलका-चन्दनेषु ।
 कृत्वा (सान्द्रैस्तरुषु जडतां) शीकरैरभ्रतुल्याः
 प्रालेया(द्वे-)

23.

: वटकमगजन् यस्य सेना-गजेन्द्राः ॥ 11

हतस(कल)विपक्षः सङ्गरे (धाहु)दर्पा-
 दनधिकृत-विलुप्तं राज्यमा-

24.

साद्य पित्र्यं ।

निहित-चरणपद्मो भूभृतां मूर्द्धि तस्मा-
 दभ(धदवनि)पालः श्रीमहीपालदेवः ॥ 12
 स ख-

25.

लु भागीरथीपथप्रवर्त्तमान-नानाविध-नौ(वा)टक-

सम्पादित-सेतुबन्ध-निहित-(रौ)ल-सि(शि)खरश्रेणी-विभ्रमा-

26.

त् । निरतिशय-धन-घनाघन-घटा-श्यामायमान-वासर(लक्ष्मो-)-
 समारब्ध-सन्तत-जलदसमयसन्देहात् ।

27.

उदीचीनानेकनरपति-प्राप्तृतीकृता-(प्र)मेय-हयवाहिनी-खरखुरोत्-
 खात-धूलीधूसरित-दिगन्तरा-

28.

लात् । परमेश्वर-सेवा-समायाताशेष-जम्बूद्वीप-भूपालामन्तपादात-
 भर-नमदवनेः । वि(ला)सपुर-समा-

29.

वासित-श्रीमञ्जयस्कन्धावारात् । परमसौगतो महाराजाधिराज-
 श्रीविग्रहपालदेव-पादानुध्यातः पर-

30.

मेश्वरः परममहारकः महाराजाधिराजः श्रीमान्महीपालदेवः कुशली ।
 श्रीपुण्ड्रवर्द्धनभुक्तौ । कोटीव-

31.

पविष्ये । गोकलिका-मण्डलान्तःपाति-स्वसम्बन्धावच्छिन्नतलो-
 पेत-चटपक्षिकावर्जित-कुरटपक्षि-

14. याम्बभूव तनयं नारायणं स प्रभुः ।
यः क्षौणीपतिभिः शिरो(मणिरुचा श्रिष्टाद्धि)-पीठोपलं
न्यायो
15. पातमलङ्कार चरितैः स्वैरेव धर्मासनम् ॥ 6
तोयाशयैर्जलधि(मूल)-गभीरगर्भै-
र्द्वैवालयैश्च
16. कुलभूधरतुल्य-कक्षैः ।
विख्यातकीर्तिर(भव)त्तनयश्च तस्य
धीराज्यपाल इति मध्यम-लोकपालः ॥ 7
तस्मा-
17. त्त्वं पूर्ववृत्तिधानिधिरिव महसां (राष्ट्र)कूटा(न्व)येन्दो-
स्तुतस्योत्तुङ्ग-मौलेर्दुहितरि तनयो भाग्यदेव्यां प्र-
18. सूतः ।
श्रीमान् गोपालदेवश्चिरतरम(वनेरेक)-पत्न्या इवैको
भर्ताभून्नैक-(रत्नयु)ति-खचित-चतुःसिन्धु-
19. चित्तांशुकायाः ॥ 8
यं स्वामिनं राजगुणैरनूनमासेवते चा(इतरा)नुरक्ता ।
उत्साह-मन्त्र-प्रभुराह्नि-लक्ष्मीः पृथ्वी स-
20. पत्नीमिव शीलयन्ती ॥ 9
तस्माद्भूव सवितु(र्व्यसुकोटि)वर्षा
काले) न चन्द्र इव विग्रहपालदेवः ।
नेत्र-प्रिये-
21. न विमलेन कलामयेन
येनोदितेन दलितो (भुवन)स्य तापः ॥ 10
(देशे प्राचि) प्रचुर-पयसि स्वच्छमापीय तो-

22.

यं

स्वरं भ्रान्त्वा तदभुमलयोपत्यका-चन्दनेषु ।
 कृत्वा (सान्द्रैस्तरुषु जडतां) शीकरैरभ्रतुल्याः
 प्रालेयादि-

23.

: कटकमभजन् यस्य सेना-गजेन्द्राः ॥ 11

हतस(कल)विपक्षः सन्नरे (याहु)दर्पा-
 दनधिकृत-विलुप्तं राज्यमा-

24.

साद्य पित्र्यं ।

निहित-चरणपद्मो भूशृतां मूर्द्धि तस्मा-
 दभ(वदवनि)पालः श्रीमहीपालदेवः ॥ 12
 स ख-

25.

लु भागीरथीपथप्रवर्त्तमान-नानाविध-नौ(वा)टक-

सम्पादित-सेतुबन्ध-निहित-(शै)ल-सि(शि)खरधेणी-विभ्रमा-

26.

तु । निरतिशय-घन-घनाघन-घटा-रमामायमान-वासर(लक्ष्मो-)
 समारब्ध-सन्तत-जलदसमयसन्देहात् ।

27.

उदीचीनानेकनरपति-प्राश्रुतीकृता-(प्र)मेय-हयवाहिनी-खरखरोत्-
 रात-धूलीधूसरित-दिगन्तरा-

28.

लात् । परमेश्वर-सेवा-समायाताशेष-जम्बूद्वीप-भूपालानन्तपादात्-
 भर-नमदवनेः । वि(ता)सपुर-समा-

29.

वासित-श्रीमज्जयस्कन्धावारात् । परमसौगतो महाराजाधिराज-
 श्रीविमदपालदेव-पादानुप्यातः पर-

30.

मेश्वरः परममहारकः महाराजाधिराजः श्रीमान्महीपालदेवः कुशली ।
 श्रीपुण्ड्रपर्दनभुक्ती । बोटीव-

31.

पविष्ये । गोकलिका-मण्डलान्तःपाति-ससम्बन्धावच्छिन्नतलो-
 पेत-चटपक्षिकावर्जित-कुरटपक्षि-

32. का-भ्रामे । समुपगताशेपराजपुरुषान् । राजराजन्यक । राज-
पुत्र । राजामात्य । महासान्धिविग्रहि-

33. क । महाक्षपटलिक । महामन्त्रि । महासेनापति । महा-
प्रतिहार । दौःसाधसाधनिक । महादशुना

34. यक । महाकुमारामात्य । राजस्थानीयोपरिक । दाशा-
पराधिक । चैरोद्धरणिक । दारिद्र्यक । दाण्डपा-

35. शिक । सौ(शौ)त्तिक । गौलिमक । क्षेत्तप । प्रा-

36. न्तपाल । कोटपाल । अङ्गरक्ष । तदायु-

37. क्त-विनियुक्तक । हस्त्यश्वोष्-नौबल-भ्या-

38. पृतक । किशोरवड्वा-गोमहिपाजावि-

39. काध्यक्ष । दूतप्रेषणिक । भमागमिक ।

40. अभित्वरमाण । विपयपति । ग्रामपति । (तरि)क । गौड ।
मालव । खस । दृण । कुलिक । कर्णाट । ला(ट) ।

41. चाट । भट । सेवकादीन् । अभ्यांधाकीर्तितान् राजपादोपजीविनः
प्रतिवासिनो ब्राह्मणोत्तरांध । महत्त-

42. मोत्तम-कुटुम्बि-पुरोगमेदान्ध-चण्डाल-पथ्यन्तान् । यथाई मानयति
बोधयति समादिशति च विदित-

43. सस्तु भवतां । यथोपरिलिखितोऽयं ग्रामः स्वामी-नृण-मूर्ति-
शोचर-पर्यन्त-सतलः । सोदेशः साम्रम-

44. धूकः । सजलस्थलः । सगर्तोपरः । सदशापराधः ।
सचौरोद्धरणः । परिहृत-सर्व्वषोढः । अचाट-

45. भटप्रवेशः । अकि(चिद्प्रप्राहः) समस्तभाग-भोग-कर-हिरण्यादि-
प्रत्याय-समेतः । भूमिच्छिद्र-भ्या-

46. येन । आचन्द्रार्कवृत्तिसमकालम् । मातापितृरारमनश्च पुण्य-
यसो(शो) मिष्टदये । भगवन्तं बुद्धभटार-

47. कमुद्दिश्य । परास(श)र-सगोत्राय । शक्ति । वशिष्ठ ।

परासर-प्रवराय । (यजुर्वे)द-सब्रह्मचारिणे । वाज-

48. * * शाखाध्यायिने । मोमांसा-व्याकरण-तर्कविद्याविदे ।

हस्तिपद-ग्राम-विनिर्गताय । चवटिग्राम-वास्तव्या-

49. य । भट्टपुत्र-रि(ह)पिकेश-पौत्राय । भट्टपुत्र-मधुशू(सू)दन-
पुत्राय । भट्टपुत्र-(कृष्णादि)ल-शर्मणे विशु(पु)व-संका-

50. न्तौ विधिवत् । गङ्गायां ज्ञात्वा शासनीकृत्य प्रदत्तोऽस्माभिः ।

अतो भवद्भिः सन्वरेवानुमन्तव्य-

51. भू । भाविमिरपि भूपतिभिः । भूमेर्दानफल-गौरवात् । अप-
हरणे च महानरकपातभयात् ।

52. दानमिदमनुमोद्यानुपालनीयम् । प्रतिवाप्तिभिश्च चेतकरैः ।
आज्ञाभवण-विधेयीभूय यथाकालं

53. समुचित-भाग-भोग-कर-हिरण्यादि-प्रत्यायोपनयः कार्य इति ॥
सम्बत्...दिने । भवन्ति चान्त

54. धर्मानुशंसिनः श्लोकाः ।

महुमिर्व्यसुधा दत्ता राजमिसूगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य

55. तदा फलम् ॥ 13

भूमिं यः प्रतिगृह्णाति यथ भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥ 14

56. गामेकां स्व(र्ण)मेक(ध) भूमेरप्यर्द्धमहुलम् ।

हरभ्ररकमायाति यावदाहृत-संश्रवम् ॥ 15

पष्टि वर्ष-सहस्रा-

57. णि स्वर्गे मोदति भूमिदः ।

आज्ञेता चानुमन्ता च तान्येव नरके वसेत् ॥ 16

खदत्ताम्परदत्ता वा यो हरेत्

58. वसुन्धराम् ।
 स विष्ठायां किं(कृ)मिभूत्वा पितृभिः सह पच्यते ॥ 17
 सर्वानेतान् भाविनः पार्थिवेन्द्रान्
 भूयो भू-
59. यः प्रार्थयत्येष रामः ।
 सामान्योऽयं धर्मसेतुर्नृपाणां
 काले काले पालनीयो भवद्भिः । 18
 इति कमलद-
60. सारधु-विन्दुलोलां
 श्रियमनुचिन्त्य मनुष्यजीवितम् ।
 सकलमिदमुदाहृतम् युद्धा
 नहि पुरुषैः परकीर्त्त-
61. यो विलोप्याः ॥ 19
 श्रीमहीपालदेवेन(द्विजश्रेष्ठोप)पादिते ।
 भ(ट) श्रीवामनो मन्त्री शासने दूतकः कृषः ॥ 20 .
62. (पोस-)ली-ग्राम-निर्यात-(विजया)दित्य-सूनुना ।
 इदं शासनमुत्कीर्णं श्रीमहीधरशिल्पिना ॥ 21

Translation

Verses 1-5—See English rendering of verses 1, 2, 4, 5 and 7 of Bhāgalpur Copper-plate Inscription of Nārāyaṇa-pāla.

Verse 6—From Vīgrahapāla was born the prosperous ruler of the earth Nārāyaṇa, bearing in his body the merits deposited by lords of quarters for protection of the world ; he (Nārāyaṇa) decorated by his own deeds the inherited

throne, in which the slab of stone, used as foot-stool was tinged by lustre emanating from crest-jewels of the rulers of earth.

Verse 7—His son Rājyapāla, the lord of the earthly region attained high reputation by (constructing) lakes, whose beds were as deep as bottoms of the ocean and temples, in which vaults were as high as age-old mountains.

Verse 8—Like the Eastern mountains giving birth to sun the repository of luminosity, he produced in Bhāgadevī, the daughter of Jungarāja, who held his crown high and as such, was regarded as the foremost ruler of the Rāṣṭrakūṭa Dynasty, a son named Gopāla. For long he enjoyed earth resembling a devoted wife and having for its variegated silken garments the four oceans tinged with lustre of numerous gems.

Verse 9—Royalty, attended with valour, council, treasury and army of the king, being greatly attracted waited upon him, endowed with all kingly virtues,—all the while pleasing her co-wife like earth.

Verse 10—Like the thousand-rayed moon taking shape from Sun, from him was born king Vighrahapāla, bestowing stores of riches. That son, pleasing to the eyes, clear (in mind) and expert in fine arts allayed, after his coronation, the sufferings of all beings.

Verse 11—The cloud like mighty tuskars, belonging to his infantry drank clear waters in the eastern country,

full of rivers and then roamed freely in sandal groves of Malaya valley, and after that enjoyed the slopes of the Himalayas, all the time benumbing the trees with thick water sprays.

Verse 12—From him was born the ruler of the Earth—prosperous Mahipāla. After slaying the entire host of enemies in battles with the sheer prowess of his own arm, he regained the kingdom of his father, snatched away by those who had no claim to it and (thereby) placed his lotus feet on the heads of all kings.

Lines 46 to 49—For his Holiness Lord Buddha (the village) is duly donated by me under royal seal after taking a dip in the Ganges on this the last day of the month of Caitra to Brahmin Bhaṭṭaputra Kṛṣṇāditya, son of Bhaṭṭaputra Madhusūdana, grandson of Bhaṭṭaputra Hrishikeśa belonging to Parāśara Gotra and Saktri-Vaṣiṣṭa-Parāśara-Pravara,—guided by Yajurveda, studying its Vājaseneyi Branch, well-versed in Mimāṃsā, Vyākaraṇa and Tarkaśāstra,—originally a resident of village Hastipada and at present living in Cavaṭi.

Verse 15—A man secretly appropriating a cow, a piece of gold and land, even measuring one-half of a finger goes to hell, full of dangers.

Verse 20—In the matter of this proclamation announcing gift to a foremost Brahmin by His Excellency Mahi-

pāladeva, the minister Bhaṭṭa Śrī Vāmana was appointed the announcer.

Verse 21—This document was engraved by artist Śrī Mahīdhara, son of Vijayāditya, come from the village Posatī.

For English renderings of other portions see Bhāgalpur Copper-plate Inscription of Nārāyaṇapāla.

Notes

Verse 10, 11 & 12—During the reign of Vīgrahapāla II, the Pāla power was shaken by the Kambojas, but the fortunes of the family were restored by Mahīpāla I. By comparing Vīgrahapāla II to moon, springing from Sun, the composer of the verses possibly hints at his reversal of fortune. This is corroborated by the statement that his elephants had to take refuge in the slopes of snow-clad Himalayas. At a much later date, his son Mahīpāla I, referred to as the overlord of Gauḍa regained his father's kingdom, which had been snatched away by people, having no claim to it.

Line 30-31—The village donated by this document, is Kuraṭapallikā, lying within the jurisdiction of Gokalikamaṇḍala, included within Koṭivarṣa Viṣaya, situated in Puṇḍravardhana Bhukti.

Line 28—The 'camp of victory' at Monghyr was no longer in existence. It was shifted to Vilāsapura, possibly situated somewhere in North Bengal.

Line 43—*Satalah Saddesah*—Including water-ways and embankments.

Line 62—The name of the village Posali appears in Āmgāchi Inscription also.

**No.—29. Nālandā Stone-slab Inscription
of the time of Mahipāladeva**

Place : Nālandā, Bihar.

Ref. : Archaeological Survey Report, Vol. III, p. 122.
Archaeological Survey Report, Vol. III, p. 123. Journal and
Proceedings A. S. B. Vol. IV, (New Series) pp. 106, 107.
Rāmacarita (published in the memoirs of A.S.B.). Gaṇḍa-
lekhamālā, p. 101.

Language : Sanskrit Prose.

Script : Proto-Bengali.

Account : Captain Marshal recovered the inscription, inscribed on the lintel of a door at the time of excavating the Bālāditya temple in Nālandā. The reading of a part of this inscription, as deciphered by Mr. Cunningham appeared in the pages of the Archaeological Survey Report. Subsequently, Mr. Nilmani Chakravarti deciphered the reading of the full inscription and got it published in the Journal and Proceedings of A.S.B.

The Inscription, dating from the time of Mahipāla I, records the renovation of a temple by one Śrī Bālāditya, after it was destroyed by fire.

(Taken from Gaṇḍalekhamālā)

Text

ॐ

1. श्रीमन्महीपाल दे-
2. व-राज्य-सम्बत् ११
3. अग्निदाहोद्वारे
4. गते देय धर्मोयं प्रवर-
5. मा(म)हायान-यायिनः पर-
6. मोपासक श्रीमतैलाह-
7. कीय ज्याविप(?) कौशाम्बी-
8. विनिर्गतस्य हरदत्तनप्तु-
9. : गुरुदत्तमुत-श्रीयाला-
10. दितस्य । यदस्य पुण्यं त-
11. द्भवतु सर्व्व-सत्पराशेर-
12. नुत्तरज्ञानावाप्तय इति ।

Translation

This gift for propagation of religion, made at the time of renovation (of the temple) destroyed by fire is from Bālāditya, son of Gurudatta and grandson of Haradatta,—come from Kausāmbī and settled in Tailādhaka,—professing the faith of Pravara Mahājāna sect. May the religious merit accrued from this lead to enlightenment of all beings!

No.—30. Manahali Copper-plate Grant
of Madanapāladeva.

Place : Manahali, Dinajpur, East Bengal.

Ref. : J. A. S. B. 1900. Gaudalekhamālā, page 147.

Language : Sanskrit.

Script : Proto-Bengali.

Metre : Verses 1, 8—Śragdharā; Verses 2, 3, 6, 14, 15 and 17—Śārdūlavikrīḍita; Verses 4, 7, 9, 16—Vasanta-tilaka; Verse 5—Āryā; Verses 10 and 18—Mālinī; Verse 12—Śikharinī; Verse 13—Upajāti.

Account : The copper-plate was recovered in 1875 A.D. at the time of excavating a tank in the village of Manahali in the district of Dinajpur. It came to the hands of late Nandakrishna Bose, the then collector of Dinajpur, who made a gift of it to the Asiatic Society of Bengal. The reading of this inscription, as deciphered by Mr. Bose was published in the journals of Sāhitya Pariṣat and Asiatic Society, as also in the Viśvakoṣa.

The copper-plate measuring $15\frac{3}{4}'' \times 16''$ contains 35 lines on obverse and 23 on reverse. It records the gift of a village, situated in the Maṇḍala of Halāvarta, within the Viṣaya of Koṭivarṣa, lying within the jurisdiction of Paundravardhana Bhukti to one Śrī Batesvara-Svāmiśarman, being his fee for chanting the Mahābhārata at the request of Citramatikā, the chief queen of the king Madanapāla. The royal mandate, donating the village is issued from the victory-camp, situated in the precincts of the city of Rāmāvati in the eighth year of the reign of Madanapāla. Its announcer is Bhīmadeva, a minister in charge

of war and peace, and inscriber is an artist named
Tathāgatasara.

(Taken from Gaudalekhamālā)

Text

1. ॐ नमो बुद्धाय ॥
स्तुति ॥
मैत्रीं कारुण्यरत्न-प्रमुदित-हृदयः प्रेयसीं सन्दधानः
सम्यक्-सम्योधि-विद्या-सरिदमलजल-क्षालि-
2. साक्षान-पद्मः ।
जित्वा यः कामकारि-प्रभवमभिभवं शाश्वतीं प्राप शान्तिं
स श्रीमान् लोकनाथो जयति दशवत्सोऽन्यथ गोपालदेव ॥ १
3. ॥ १
लक्ष्मी-जन्मनिकेतनं समकरो वोढुं त्वमः क्षमाभरं
पक्षच्छेदभयादुपस्थितवतामेकाग्रयो भूभृतां ।
मर्यादा-परिपालनैक-नि-
4. रतः शौर्यालयोऽस्मादभू(त्)
दुग्धाम्मोधि-विलासहास-वसतिः श्रीधर्मपालो नृपः ॥ 2
रामस्येव गृहीत-सत्यतपसस्त्यागुरूपो गुणैः
5. सौमित्तेरुदपादि तुल्यमहिमा वाक्पालनामानुजः(ः)
यः श्रीमान् नयविक्रमैक-वसतिर्भ्रातुः स्थितः शासने
शून्याः शत्रु-पताकिनीभिर-
6. करोदेकातपला दिशः ॥ 3
तस्मादुपेन्द्रचरितैर्जगतीं पुनानः
पुत्रो बभूव विजयी जयपालनामा
धर्मद्विपां शमयित्वा युधि देवपाले
यः पु-

7. च्वजे भुवनराज्य-सुखान्यनैपीत् ॥ 4
 श्रीमद्विग्रहपालस्तत्-सूनुरजातशत्रुरिव जातः ।
 शत्रु-वनिता-प्रसाधन-विलोपि-विमलासिजलधारः ॥ 5
8. दिक्पालैः क्षितिपालनाय दधत् देहे विमलान् गुणान्
 श्रीमन्तं जनयाम्बभूव तनयं नारायणं स प्रभुं ।
 यः क्षीणो-पतिभिः सि(शि)रोमणि-रुचा
9. श्रिष्टाङ्गि-पीठोपलं
 न्यायोपात्तमलक्षकार चरितैः स्वैरेव धर्मासनं ॥ 6
 तोयाशयैर्जलधि-मूल-गभोर-गर्भ-
 देवालयेष्व कुलभूधर-
10. तुल्यकक्षैः (1)
 विख्यात-कोर्त्तिरभवत्तनयश्च तस्य
 श्रीराज्यपाल इति मध्यमलोक-पालः ॥ 7
 तस्मा(त्) पूर्वं-क्षितिप्राप्तिधिरिव महसां राष्ट्र-
11. कूटान्वयेन्दो-
 स्तुङ्गस्योत्तुङ्ग-मोलेर्दु हितरि खनयो भाग्यदेव्यां प्रसूतः ।
 श्रीमान् गीपालदेवश्चित्तरमवनेरेकपत्न्या इवै-
12. को
 भर्ताभूग्नैकरत्न-युति-खचित-चतुःसिन्धु-चित्रांशुकायाः ॥ 8
 तस्माद्भूव सवितुर्व्वमुकोटिवर्षा
 कालेन चन्द्र इव विग्रहपाल-
13. देवः ।
 नेत्र-प्रियेण विमलेन क्लामयेन
 येनोदितेन दलितो भुवनस्य तापः ॥ 9
 हत-सकल-विपक्षः सग्रे बाहुदर्पा-
 दनधि-

14. कृत-विलुप्तं राज्यमासाद्य पित्र्यं ।
निहित-चरणपद्मो भूयतां मूर्द्धि तस्मा-
दभवदवनिपालः श्रीमहोपालदेवः ॥ 10
लजन् दो-
15. वासज्ञं शिरसि कृतपादः क्षितिभृतां ,
वितन्वन् सर्वांशाः प्रसभमुदयाद्रेरिव रविः ।
गुणमाभ्या-स्निग्ध-प्रकृतिरनुरागे-
16. कवसति-
स्ततो धन्यः(ः) पुण्यैरजनि नयपालो नरपतिः ॥ 11
पीतः सज्जन-लोचनैः स्मररिपोः पूज्यानुरक्तः सदा
संप्रामे च-
17. (तुरोधिकथ हरितः) कालः कुले विद्विषां ।
चातुर्वर्ण्य-समाश्रयः सितयशः-पूरैर्जगत्सम्भयन्
तस्माद्विमहोपालदेव-वृ-
18. पतिः पुण्यैर्जनानामभूत् ॥ 12
तमन्दनधन्दन-वारि-हारि-
क्रीर्तिप्रभानन्दित-विश्वगोतः ।
श्रीमान् महीपाल इति द्वितीयो
19. द्विजेश-मौलिः शिववद्वभूव ॥ 13
तस्माभूदनुजो महेन्द्रमहिमा क(त्क)न्दः प्रसापधिया-
मेकः साहस-सारथिर्गुणनयः
20. श्रीशूरपालो वृषः (1)
यः स्वच्छन्द-निसर्ग-विभ्रमभरा-(न्)विभ्रत-(सु)सर्वायुध-
प्रागलभ्येन मनःशु विसयभयं सद्यस्ततान द्विषां ॥ 14
ए-

21. तस्यापि सहोदरो नरपतिर्द्विष्यप्रजा-निर्भर-
 क्षोभाहृत-विधूत-वासववृत्तिः श्रीरामपालोऽभवत् ।
 शासत्येव

22. चिरं जगन्ति जनके यः शैशवे विस्फुरत्-
 तेजोभिः परचक्र-चेतसि चमत्कारं चकार स्थिरं ॥ 15
 तस्मादजायत निजा-

23. यत्त-बाहुवीर्य-
 निस्पी(रपी)त-पीवर- विरोधियशः-पयोधिः ।
 गेदस्त्रि-कीर्तिरमरेन्द्र-वधू-कपोल-
 कर्णूर-पल्लमकरी(?) स कु-

24. मारपालः । 16
 प्रत्(त्य)र्थि-प्रमदा-कदम्बक-शिरःसिन्दूर-लोपकम-
 क्रीडा-पाटल-पाण्डुरेप सुषुवे गोपालमूर्ध्वामुजं ।

25. धात्री-पालन-जृम्भमान-महिमा कर्णूर-पांशुत्करै-
 र्देवः कीर्तिमयो निज(?) वितनुते यः शैशवे कीदृशम् ॥ 17
 तदनु मदन-

26. देवी-नन्दनध्वन्द्रगौरै-
 धरितभुवनगर्भः प्रांशुभिः कीर्तिपूरैः ।
 क्षितिमचरमतात्त्वस्य सप्ताब्धिदात्री-
 भूत मदनपा-

27. लो रामपालात्मजन्मा ॥ 18

स खलु भागीरथी-पथ-प्रवर्तमान-नालाविष-नोवाटक-सम्पादित-
 सेतुबन्ध-निहित-शैल-

28. शिखर(ध)णी-विभ्रमात्रितिराय-घनाघन-करिपट-श्यामायमानवासर-
 सक्ष्मी-समारब्ध-सन्तत-जलद-समय-सन्देहा-

29. दुदि(दी)चीनानैक-नरपति - प्राश्वतीकृता-प्रमेय-हयवाहिनी-सर-
सुरोत्खात-धुली-धूप(स)रित-दिगन्तरालात् परमेश्वर-सेवा-
30. समागताशेष-जम्बुद्वीपभूपालानन्त-पादा(त)भर नमदवनेः श्रीरामा-
वतीनगर-परिसर-समावासित-श्रीमन्मयस्वन्धावा-
31. रात् । परमसौगतो महाराजाधिराज श्रीरामपालदेव-पादानु-
ध्यातः परमेश्वरः परमभट्टारको महाराजाधिरा-
32. जः श्रीमन्मदनपालदेवः कुशलो ॥ पौण्ड्रवर्द्धनमुक्तौ कोटीवर्ष-
विषये हलावर्तमण्डले कोष्ठगिरि [सं विंशत्या दधिकोपेत स-
33. वैषयुर्ष्व सारदारज्वाके(१)] विंशतिरायां भूमौ । समुपगताशेष-
राजपुरुषान् राज-राजन्यक-राजपुत्र-राजामाल्य-महासन्धि-वि-
34. ग्रहिक-महाक्षपटलिक - महासामन्त-महासेनापति-महाप्रतीहारदी-
साधिसाधनिक-महाकुमारामाल्य-राजस्थानी-
35. शोपरिक-चौरोद्धरणिक-दाण्डिक-दाण्डपाति(शि)क-शौनिक-क्षेत्र-
प्रान्तपाल कोटपाल-अङ्गरक्ष-तदायुक्त-विनियुक्त-
36. हस्त्यश्वाष्ट्रनौबलव्यापृतक-किशोर-वडवा-गोमहिपाजा-विवाध्यक्ष-
दूतप्रेषणिक-समागमिक-अभित्वरमाण-वि-
37. पयपति ग्रामपति-तरिक-शौलिक - गौलिमक-गौडमालव-चोड-रास-
हृण-कुलिक कर्णाट-लाट चाटभट्ट-सेवकादी-
38. न् अन्याश्चाकीर्तितान् । राजपादोपजीविनः(ः) प्रतिवासिनो
प्राक्कणोत्तरान् महत्तमोत्तमकुटुम्बी-पुरोगम-चण्डाल-पर्यन्तान् य-
39. धार्ह मानयति बोधयति समादिशति च विदितमस्तु भवता ॥
यथोपरिलिखितोयं ग्रामः ॥ स्वसीमावृणूति गोचर-पर्यन्तः ॥
40. सतलः सोदेशः साम्रमधूकः सजलस्थलः सगर्तोपरः - सम्पाटविटपः
सदरसापसारः सचौरोद्धरणिकः परिहृत-सर्व-
41. पीडः अचाटभट्टप्रवेश. अक्लिप्त-परग्राह्यः भाग-भोगकर-
हिरण्यादि-प्रत्याय-समेतः रत्नय-राजसम्भोगवर्जितः

42. भूमिच्छिद्रन्यायेन आचन्द्रार्कं क्षितिसमकालं मातापितोरात्मनश्च
पुण्ययशोभिवृद्धये कौत्स-सगोत्राय शाण्डि-

43. ल्यासित-देवल-श्रवराय परिडत्त-श्रीभूषण-सम्रद्धचारिणे साम-
वेदान्तगर्त-कौधुम-शाखाध्यायिने चम्पाहिंसीयाय

44. चम्पाहिंसी-वास्तव्याय वत्सस्वामि-प्रपौत्राय प्रजापतिस्वामि-पौत्राय
शौनकस्वामि-पुत्राय परिडत्तभट्टपुत्र-श्रीवटेश्वरस्वा-

45. मि-शर्म्मणौ षष्ठमहादेवी-चित्रमतिक्रया वैदव्यास-प्रोक्त-प्रपाठित-
महाभारत-समुत्सर्गित-दक्षिणात्वेन भगव-

46. न्तं शुद्धमद्वारकमुद्दिश्य शासनीकृत्य प्रदत्तोऽस्माभिः । अतो
भवद्भिः सर्वैरेवानुमन्तव्यं भाविभिरपि भूमिपति-

47. मिर्भूमेर्दान-फलगौरवात् अपहरणे महा-नरकपातमयाघ दानमिद-
मनुमोद्यानुमोद्य पालनीयं प्रतिवाप्ति-

48. मिथ्य चैतकरैराज्ञाश्रवण-विधेयोभूयः यथाकालं समुचितभाग-भोग-
कर-हिरण्यादि-प्रत्यायोपनयः कार्प्य इति ॥

49. सम्बत् ८ चन्द्रगत्या चैतवर्म्मदिने १५ भवन्ति चात धर्म्मोत्तुसं
(शं)सिनः श्लोकाः ॥

धनुर्भिर्व्यसुधा दत्ता राजभिः

50. सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्य-

51. कर्म्मणौ नियतं स्वर्ग्यगामिनी ॥

शामेर्का स्वर्णमेकश्च भूमेरप्यर्द्धमनुलं

हरन् नरकमायाति । यावदाहूति(त)संप्लवं ॥

52. पष्टौ वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
 आत्मेता चाजुमन्ता च तान्येव नरके वसेत् ॥
 स्वदत्तां प-

रदत्तां वा यो हरेत् वसुन्धरां ।
 स विघ्नायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥
 आस्फोटयन्ति पितरो वल्गयन्ति पिताम-

53. हाः ।
 भूमिदोऽस्मत्-कुले जातः स नखाता भविष्यति ॥
 सर्वानेतान् भाविनः पार्थिवेन्द्रान्
 भूयोभूयः प्रारयत्ये-

54. प रामः
 सामान्योर्य धर्म-सेतुर्नराणां
 काले काले पालनीयः क्रमेण ॥
 इति कमलदलाम्बु-विन्दुलोला
 श्रियमनु

55. चिन्त्य मनुस्य(व्य)-जीवितं च ।
 सकलमिदमुदाहृत्य बुद्धा
 नहि पुरुषैः पर-कीर्तयो विलोप्याः ॥
 कृत-सकल-

56. नीतिज्ञो धैर्य-स्थैर्य-महोदधिः ।
 सन्धिविग्रहिकः श्रीमान् भीमदेवोऽज्ञ दूतकः ॥
 राज्ये मदनपालस्य अष्टमे

57. परिवच्छरे ।
 ताम्रपट्टमिमं शिल्पी तद्यागतसरोऽखनत् ॥

Translation

Verses 1-10—See Bāṇagada Copper-plate Inscription of Mahipāla I.

Verses 11 & 12—See Āmagachi Copper-plate Inscription of Vighrahapāla III.

Verse 13—He had a son, Mahipāla II, who (whose glory) was sung by the denizens of the universe, delighted by the lustre of his fame, as pleasing as sandal-paste. Being the crest-jewel of the foremost of Brahmins, he resembled Śiva, decorated by the moon on head.

Verse 14—His brother king Sūrapāla had the personality of Indra and wealth of valour of Kārtikeya. Guided solely by prowess and well-versed in polity, he through the display of all types of weapons, arranged gracefully and naturally, according to his own sweet will spread wonder and fear in the minds of his enemies.

Verse 15—His another brother was king Rāmapāla, whose patience, resembling that of Indra was shaken being challenged by the onslaught of the army of Divya; even in childhood, during the regime of his father, he, by his shining valour astounded greatly the minds of his enemies.

Verse 16—From him was born Kumārapāla of voluminous fame, who did drink in its entirety the mighty ocean of reputation of his enemies and as such was the leafy decoration of camphor, applied to the cheeks of eastern quarters,

Verse 17—This king Kumārapāla, whose hands were reddened by the act of wiping away of vermilion; put on the heads of multitudes of ladies, belonging to his enemies done sportively gave birth to the ruler of the earth Gopāla; this Gopāla exhibited his personality in childhood and while a mere boy, displayed his pranks by dusts of camphor (camphor-white fame).

Verse 18—After Gopāla, his uncle Madanapāla, a son of Rāmapāla and born of the womb of Madanadevī,—who covered the space of the universe by his massive moon-white fame protected the Earth, having garlands of seven oceans.

Last two verses—(Of this proclamation), the announcer is Bhīmadeva, well-versed in the entire science of polity,—a mighty ocean of patience and fortitude and a minister-in-charge of war and peace.

This copper-plate has been inscribed by the artist Tathāgatasara in the eighth year of the kingdom of Madanapāla.

No—31. Sāranātha Stone-slab Inscription of
the time of Mahipāladeva.

Place : Sāranāth, U.P.

Ref. : Asiatic Researches, Vol. V. p. 131 ; Indian Antiquary, Vol. XIV, p. 139; A. S. R. of 1903-4, p. 222; Gaudalekhamālā, p. 104.

Language : Sanskrit.

Script : Proto Bengali.

Metre : Ārya.

Account : The slab of stone, containing the Inscription and serving as the footstool of an image of Lord Buddha was recovered from Saranath in 1794 A. D.

The Inscription dated 1026 A.D. records the renovation and reconstruction of a number of old memorials, carried on under the orders of Mahipala I.

(Taken from Gaudalekhamālā).

Text

1. ॐ नमो बुद्धाय ॥
 वारान(ख)सी (सी)-सरस्यां गुरव-श्रीवामराशि-पादाब्जं ।
 आराध्य नमितभूपति-शिरोरुहैः शैवलाघोशं ॥ १
 इ(ई)शान-चित्तघण्टादि-कीर्तिरत्नरातानि यौ ।
 गौडाधिपो महोपालः कारयां ध्रोमानकार(यत्) ॥ २
2. सफलीकृत-पारिदल्यौ बोधाव-विनिवर्तिनौ ।
 तौ धर्म्मराजिकां सार्द्धं धर्म्मचक्रं पुनर्नवं ॥ ३
 कृतवन्तौ च नवोनामष्टमहास्थान-शैलगन्धकूटौ ।
 एतां श्रीस्थिरपालो वसन्तपालोऽनुजः श्रीमान् ॥ ४
3. संवत् १०२३ पौषदिने
4. ये धर्म्मा हेतुप्रभवा हेतुं तेषां तथामतोऽह्यवदत् ।
5. तेषाम् यो निरोध एवंबादी महाश्रमणः ॥ ५

Translation

The two brothers Princes Shīrapāla and Vasantapāla, who were entrusted with the charge of construction of

hundreds of notable things, such as *Īsāna*, *Citraghanta* and the like at *Kāśī* by *Mahīpāla*, the lord of *Gauḍa*, after worshipping at the lake of *Vārāṇasī* the lotus-feet of his preceptor *Bāmarāśi*,—feet, which being covered by hair of bent-down kings looked like a clustre of mosses,—brothers, who being of fruitful scholarship never deviated from the path of enlightenment—renovated the *Dharmastupa* and the entire wheel of religion and reconstructed the holy shrine made of stones and containing eight great positions.

On the eleventh day of *Pouṣa* in the year 1085 *Śaka* Era.

Of all objects which proceed from a cause, the *Tathāgata* has explained the cause ; and he has explained their cessation also : This is the doctrine of the great *Śramaṇa*.

(*Dauids; Vinaya Text I, p. 146*)

No.—32. Rāmpāla Copper-plate of Śrichandra
(11th Century A.D.)

Place: Rāmpāla, Dist. Dacca, East Bengal.

Ref.: *Sāhitya*, 1320 B. S., *Śrāvaṇa* and *Bhādra*, *Epigraphica Indica*, Vol. XII, pp. 136-142. *Inscriptions of Bengal*, Vol. III. page 1.

Language: Sanskrit.

Script: Northern Nagri.

Metre: Verses 1, 3—*Vasantatilaka* ; Verses 2, 5—*Śārdūlavikrīḍita* ; Verses 4, 7, 8—*Upajāti* ; Verse 6—*Indravajrā*,

Account: The copper-plate, containing the Inscription was discovered in course of digging a land at the village Rāmapāla in the Munsigunj Sub-division of the district of Dacca. It was purchased on behalf of the Vārendra Research Society by Dr. Radha Govinda Basak, who edited the Inscription and got it published first in the Bengali Journal Sāhitya and later on in the Epigraphica Indica.

The plate, containing the Inscription measures about $9\frac{1}{2}'' \times 8''$ and is inscribed on both sides. It records the grant of one pātaka of land in the village of Nehakāshthī in the Nānyamaṇḍala of Puṇḍrabhukci by Śrichandradeva, king of Harikela, i.e. Eastern Bengal, including Chandra-dvīpa to the Śāntivātika Pītavāsaguptaśarman, great grandson of Makkaḍagupta, grandson of Varāhagupta, and son of Sumaṅgalagupta, belonging to the Śāṇḍilya gotra and the Pravara of the three Rīṣis,

(Taken from Inscriptions of Bengal, Vol. III)

Text

1. ॐ स्वस्ति ।

वन्द्यो जिनः स भगवान्-कुरुणै(क)-पातं
धम्मोप्यसौ

2. विजयते जगदेकदीपः ।

यत्सेवया सकल एव महानुभावः
सं-

3. सारपारमुपगच्छति भिक्षुसङ्घः ॥ १

— रोहिता —

4. विशालप्रियाम्
विध्यातो भुवि पूर्णचन्द्रसदृशः श्रीपूर्णचन्द्रोऽभवत् ।
अर्चा-
5. माम्पदपीठिकासु पठितः सन्तानिनामप्रत-
ष्टोत्कीर्ण-नवप्रशस्तिषु जयसम्भेषु ताम्रेषु च ॥ 2
मुदस्य यः श-
6. शकजातकमङ्गसंस्थं
भक्त्या विभर्ति भगवानमृताकराद्भुः ।
चन्द्रस्य तस्य कुलजात इतोव बोद्धः
7. पुत्रः श्रुतो जगति तस्य सुवर्णचन्द्रः ॥ 3
दर्शस्य माता किल दोहदेन
दिदृक्षमाणो-
8. दयिचन्द्रधिम्बं ।
सुवर्णचन्द्रेण हि तोषितेति
सुवर्णचन्द्रं समुदाहरन्ति ॥ 4
पुत्रस्तस्य पवित्रितोभयकुलः नीलीन-
9. मीताशयै-
स्तैलोक्ये विदितो दिशामतिधिगिस्तैलोक्यचन्द्रो गुणैः ।
आधारो हरिकेल-रा-
10. जककुदच्छतस्मितानां प्रियां
ययन्द्रोपपदे यभूव नृपतिद्विपि दिलीपोपमः ॥ 5
ज्योत्स्नेव चन्द्रस्य
11. शचीव जिष्णा-
ग्वारी हरस्येव हरेरिव धीः ।
तस्य प्रिया काचनकान्तिवरासी-
च्छ्रीकाचनेलधित-

12. शासनस्य ॥ 6

स राजयोगेन शुभे मुहूर्ते
मौहूर्तिरैः सूचितराजचिह्नं ।
अवाप तस्यां स्तम्भं

13. नयज्ञः

श्रीचन्द्रमि(न्दु)पममिन्द्रतेजाः ॥ 7
एकातपलाभरणां भुवं यो
विधाय वैधेयजनाविधे-
यः

14. चकार कारागु निवेशितारि-
र्यशः सुगन्धीनि दिशां मुखानि ॥ 8
स खलु श्रीविक्रमपु-

15. र-समावासित-श्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराज-
श्रीमत्तैलोक्यचन्द्रदे-

16. व-पादानुध्यातः परमेश्वरः परमभक्षरको महाराजाधिराजः श्रीमान्
श्रीचन्द्रदेवः कुश-

17. लो ॥ श्रीपौण्ड्रभुक्तयन्तःपाति-नान्यमण्डले । नेहकाष्ठिप्रामे
पाटकभूमौ ॥ समुपगताशे-

18. प-राजपुष्टपराङ्गीराणकराजपुत्रराजामात्यमहाव्यूहपतिमण्डलपति -
महासान्धि

19. विग्रहिक । महासेनापति । महाक्षपटलिक । महासर्व्वाधिकृत ।
महाप्रतीहार । कोटपाल । दौ-

20. साधसाधनिक । सौरोदरशिक । नौबलहस्त्यश्वगोमहिषा-जादि-
कादिन्यापृतक । गौलिमक । (शौ)-

21. लिंक । दाण्डपाशिक । दण्डनायक । विषयपत्यदिनन्यांश्च
(पत्यादीनन्यांश्च) सकलराजपादोजीविनो (पादोपजीविनो) ऽध्यक्ष-

22. चारोक्कानिहाक्कीर्त्तितान् । चाटम(ट)जातीयान् चेतकरांश्च
वाङ्मणोत्तरान् यथाहं मान-

23. यति बोधयति समादिशति च । मतमस्तु भवतां । यथोपरि-
लिखितभूमिरियं । स्वसीमावच्छी(च्छि)

24. आ । तृणपूतिगोचरपर्यन्ता । सतला । सोदेशा । साम्रपनसा ।
सगुवाकनालिकेरा । सलवणा स-

25. जलस्थला । सगर्तोपरा । सदशापराधा । सचीरोद्धरणा परिहृत-
सर्व्वपीडा अचाटमटप्र-

26. वेशा अकिञ्चित्-प्रमात्या । समस्ताराजभोगकरद्विरण्यप्रत्यामसहिता ।
रा(?) धत्तमस्रगो-

27. त्वाय व्य(पि)प्रवराय । मङ्गलगुप्तस्य प्रपौत्राय धराहगुप्त-पौत्राय
सुमङ्गलगुप्तस्य पुत्रा-

28. य । शान्तिवारिक्रीपीतवासगुप्तशर्मणे । विधिवदुदकपूर्व्वकं
कृत्वा कोटिहोमेन (होमन्)-

29. तवते भगवन्तं धुद्धमदारकमुद्दिश्य गातापितोरात्मनश्च

30. पुण्ययशोभिष्टये । आचन्द्राक्^० क्षितिसमकालं यावत्
भूमि(च्छि)

31. द्रव्यायेन । श्रीमद्वर्म्म-(च)कमुद्रया ताम्रशासनोक्त्य प्रदत्ता-
ऽस्माभिः । अतो भवद्भिः सर्व्वै-

32. रनुमन्तव्यं । भाविमिरपि भूपतिभिर्भूमेर्दानफल-गौरवादपहरणे
महानरकपा-

33. तमयाच्च दानमिदमनुमोद्यानुपालनीयम् । निवासिभिः क्षेत्र-
करांश्चाज्ञाश्रवणविधे-

34. यीभूय(य)योचितप्रत्यायोपनयः कार्ग्य इति ।

भवन्ति चात धर्म्मोनुशांसिनः श्लोकाः ॥

भूमि यः

35. प्रतिगृह्णाति यथ भूमिं प्रयच्छति ।
 उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥
 पट्टिम्ब(पै) सहस्रा-
36. णि स्वर्गे मोदति भूमिदः ।
 आचेष्टा चानुमन्ता च तान्येव नरकं वसेत्(त्) ॥
 स्वदत्तां परदत्ताम्वा यो ह-
37. रैत वसुन्धराम् ।
 स विष्टायम् (याम्) किमि(कृमि)र्भूत्वा पि(तृ)भिः (सह पच्यते) ॥
 बहुभिर्ब(सु)धा दत्ता राजभिः सग-
38. रादिभिः ।
 यस्य यस्य यदा भूमि(स्त)स्य तस्य तदा फलम् ॥
 इति कमलदा(दला)म्बुविन्दुलोलां
39. ऋ यमनुचिन्त्य भनुष्यजीवितञ्च ।
 सकलमिदमुदाहृतञ्च बुद्धा
 न हि पुत्र्यैः पर-
40. कीर्तयौ वि(लो)प्याः ॥

Translation

Verse 1—May that Lord Buddha, the sole resort of compassion, as well as Dharma, the unique lamp of the world be victorious. Through the worship of these two the entire noble-souled association of monks transcends the bounds of mundane existence.

Verse 2—The prosperous Pūrṇacandra, resembling the full moon and born in the family of the Chandras,—the

rulers of Rohitāgiri and possessed of enormous fortune—became illustrious in this world. His name was mentioned on the footstools of (images of) venerable gods, on the top of the list of persons, possessing off springs and in fresh eulogies, engraved by chisel on pillars of victory and copper-plates.

Verse 3—His son Suvarṇacandra, famous in the world became a devotee of Lord Buddha, as if, due to his birth in the family of the Moon of nectarine rays,—the Moon, who devoutly bears in his lap the Buddha in his hare-birth.

Verse 4—As the mother of this child, being desirous of seeing the disc of the rising moon on a New-moon Day, through longing natural to a pregnant lady was pleased by (show of) a Golden moon, so the child was named Suvarṇacandra.

Verse 5—His son Trailokyachandra sanctified both the families (of his parents) and became wellknown in the three worlds by his virtues, afraid of scandal and spreading in different directions. Comparable to Dīlīpa, this Trailokyacandra,—a support of royalty, smiling in the royal umbrella of the king of Harikela became the ruler of Chandradvīpa.

Verse 6—This king, whose authority was acknowledged by all had a wife Śrīkañcanā, by name, who was as beautiful as gold. She was like moonlight, the beloved of the moon,—Saci of Indra, Gaurī of Śiva and Lakṣmī of Viṣṇu.

Verse 7—From her that king, well-versed in polity and having the personality of Indra got a son, resembling the moon, and (as such) named Śricandra,—a son endowed with royal marks, indicated by astrologer's at a moment, auspicious on account of Rājayoga.

Verse 8—He decorated the Earth by his single umbrella,—was never led astray by fools,—and did throw his enemies in prisons. Thus he rendered the faces of quarters fragrant with his reputation.

From the 'Victory-Camp' situated at Vikramapura, the devout worshipper of Lord Buddha, the paramount monarch, His Highness the illustrious Śrichandradeva, ever remembering the feet of His Majesty Trailokyachandradeva, being in good health, duly honours, informs and orders all those that are present (Here we find a list of officers:| see English rendering of Bhāgalpur Copper-plate grant of Nārāyaṇa-pāladeva), and all others dependent on royal favour, not mentioned in the list, and those belonging to the class of Cāṭas and Bhaṭas, the tillers of the soil and the best among the Brāhmaṇas in the following manner:|

Be it known to you all that one pātaka of land situated in the village of Nehakāsthī, belonging to the Nānya-maṇḍala of the Puṇḍra Bhukti, land, as described above, circumscribed within its own boundaries, along with grass, pastures, mango and jackfruit trees, betelnut and cocoanut trees, salt, land and water, pits and barren tracts,—inclusive

of the taxes levied for prevention of ten crimes and theft,—immune from all kinds of forced labour,—not to be entered by Cāṭas and Bhāṭas, free from all dues, with all income, such as taxes and gold enjoyed by the kings is made over by us by means of a copper-plate charter and affixing the illustrious Dharmachakra in the name of Lord Buddha for the increase of merit and reputation of ourselves and our parents—for ever and rent-free—having duly touched water to the priest in charge of propitiatory rites, Pitavāsa-Guptaśarma, —by name,—the performer of one crore of sacrifices,—the great grandson of Makkada Gupta, grandson of Varāha Gupta and son of Sumaṅgala Gupta, and belonging to the Sāṅḍilya Gotra and the Pravara of three Ṛṣis. For this reason it should be approved by all of you. This gift should further, be protected by would be kings, considering that gift of land produces enormous merit and its taking away fear of falling into the hell. Our command in this respect should be heard and obeyed by the cultivators, who dwell upon the land and all proper dues should be made over the donee.

N.B. For the English rendering of the remaining portion, see English translation of Inscriptions, belonging to the Pāla Period.

**No.—33. Kedārpur Copper-plate of Śrichandra
(11th Century A.D.)**

Place : Kedarpur, Faridpur, East Bengal.

Ref. : Epigraphia Indica, Vol. XVII, pp. 188-192.
Inscriptions of Bengal, Vol. III, Page 10.

Language : Sanskrit.

Script : Northern Nagri.

Metre :—Verse 1—Vasantatilaka, Verse 2—Anuṣṭubh,
Verses 3 and 5—Upajāti, Verse 4—Indravajrā, Verse 6—
Sragdhārā, Verse 7—Śārdūlavikrīḍita.

Account : The copper-plate containing the Inscription was discovered in 1919 at the village Kedārpur in the Mādārpur Subdivision of the Farīdpur District. Its reading as deciphered by Mr. N. K. Bhattasali was published in Epigraphia Indica Vol. XVII.

This is a single plate inscribed on one side only and measures $8\frac{1}{2}" \times 7\frac{1}{2}"$. The Inscription is represented to have been issued from the victory-camp, situated at Vikramapura by His Majesty Śricandradeva, but it is incomplete and the object of issuing the proclamation is not mentioned at all. Mr. Bhattasali thinks that it is 'no grant at all, but only a plate kept ready, with the stereotyped portion of the grant inscribed in the office of issue to be filled in with the necessary remaining portions as occasion arose.' In the view of Mr. N. G. Mazumdar 'other explanations, such as the collapse of the power of the Chandras under Śricandra or the death of the donee, just when the plate was being engraved, may not be altogether unworthy of consideration'.

(Taken from Inscriptions of Bengal, Vol. III, edited by Mr. N. G. Mazumdar).

Text

1. ॐ स्वस्ति ।

धन्यो जिनः स भगवान् कण्ठकपातं

2. धर्मोप्यसौ विजयते जगदेकदोषः ।

यत्सेवया

3. सकल एव महानुभावः

संसारपारमुपगच्छति भिल्लसहः ॥ 1

पूर्ण-

4. चन्द्र इति श्रीमानासीनासीरजं रजः ।

यस्या.....मातपत्नमपत्न-

5. पाः¹ ॥ 2

नामौ विशुद्धो न तुलाधिरूढः

किन्तु प्रकृत्यैव युतो गरिमणा ।

तथापि क-

6. ह्यमाणसुवर्णकल्पः

सुवर्णचन्द्रस्तु कृतो ततोभूत् ॥ 3

पुण्यावलोकः परलो-

7. कमीरोलोक्यः समाश्रासित-जीवलोकः ।

तैलोक्य-संकीर्तितपुण्यकीर्तः तै-

8. लोक्यचन्द्रोऽस्य वभूव पुत्रः ॥ 4

चतुःपयोराशिसमाप्तपृथ्वीजयामिलापो वि-

9. पयेष्वलुब्धः ।

युद्धेषु निखिद्शलताजलेन यो वैरिवहिं शमयाच्चकार ॥ 5

10. श्रीमान् श्रीचन्द्रदेवः समजनि तनयस्तस्य सद्गर्भवन्धोः
द्भूरारम्भे स(द)यालुः

11. परगुणमुखरो दोषदादैकमूकः ।
प्रेक्ष्यः पीनो युष्मानां निधिरिति

12. विपयासक्तिपद्माद्विपद्ये
यस्मिन्ना(त्ता)धत्त वेधा(ः) श्रियमतिरभसादर्थेनो ना-

13. मतध ॥ 6
स्पृष्टः पार्थिवपांसुदोहरसञ्छाघनदिग्गजै-
नेताणामनिगे-

14. पतः परिहृतो दूरेण वृन्दारकैः ।
केशेष्वप्सरसामपूर्वपलितध्रान्तं समारोपयन्

15. सन्तानो रजसां रणेभ्यु(पु) जयिनो यस्य युमागं गतः ॥ 7.

16. स खलु श्रीविक्रमपुरसमावासित-श्रीमज्जयत्कन्धावारात् परम-
सौगतो

17. महाराजाधिराजः श्रीतैल्योक्यचन्द्रदेवपादानुध्यातः परमेश्वरः प-

18. रमभट्टारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदेवः कुशली ॥

Notes:—1. This portion is extremely corrupt. Mr. Mazumdar suggests that the original reading might have been something like this: यस्मारियोपितस्तस्य भ्रातृपुत्रमपत्तपाः ।

2. The correct reading is this : पार्थिवपांसुदोहरसञ्छाघा-
घनैः दिग्गजैः ।

Translation

Verse 1—See English rendering of the first verse of Rāmpāla copper-plate of Srichandra.

Verse 2—There was a fortunate (ruler) Purnachandra,

by name. The dust, raised by his Nāsira regiment (was resorted to) 'taking it to be an umbrella (by the) fearless (wives of his enemies).

Verse 3—From him was born the virtuous Suvarṇachandra. Though neither tested in fire, nor weighed in balance he, by nature, was endowed with value and as such, resembled beautiful gold.

Verse 4—The son of this king, whose pure fame was sung by the denizens of the three worlds and who was afraid of the next world was Trailokyacandra. He was of sacred sight and handsome appearance, and consoled the entire living world.

Verse 5—Though not avaricious of objects of enjoyment, yet desirous of conquering the (entire) Earth, circumscribed by four Oceans, this Trailokyacandra extinguished in battles the fire of his enemies by the water of his sword-creeper,

Verse 6—From him, an ardent advocate of noble path was born a son, the fortunate Śricandradeva,—kind (even) to mischief-mongers, eloquent as regards the virtues of others (but) singularly dumb in matter of slander. As he was charming, proportionately built and a receptacle of virtues, so the Creator placed in him the Goddess of fortune in spirit, as well as in name, but nevertheless, he remained opposed to enjoyment of worldly pleasures.

Verse 7—The multitude of dust raised by this conqueror in battles went up along the path of heaven, being touched by Quarter-Elephants, delighted due to (the satisfaction of) their longing for mundane dust,—avoided from a distance by Gods, unable to shut their eye-lids and causing a false notion of unprecedented whiteness on the tresses of nymphs.

**No—34. Belāva Copper plate of Bhojavarman.
(12th Century A. D.)**

Place: Belāva, Dacca District, East Bengal.

Ref.: Dacca Review, Vol. II. No. 4 (July, 1912).
Sāhitya, 1319, B. S. pp. 382-99. Journal of the Asiatic Society of Bengal, New Series. Vol. X, (1914) pp. 121-29.
Epigraphia Indica, Vol. XII, pp. 37-43. Inscriptions of Bengal, Vol. III. pp. 14.

Language: Sanskrit.

Script: Northern Nāgri—Proto-Bengali.

Metre: Verses 1, 2, 7, 11, 12 & 15—Anuṣṭubh,
Verses 3, 5, 8, 14—Śārdūlavikrīḍita, Verses 4, 10, 13—
Indravajrā, Verse 6—Mālinī, Verse 9—Vasantatilaka.

Account: This copper-plate was discovered by a Muhammadan cultivator in course of digging a plot of land of the village of Belāva in the Narayangunj subdivision of the Dacca District.

The plate, measuring $9\frac{1}{2}'' \times 10\frac{1}{4}''$ is engraved on both sides and bears on the top a circular seal. The writing consists of 51 lines of which 26 occur on the obverse and 25 on the reverse.

The Inscription records the grant of 1 pāṭaka and $9\frac{1}{4}$ droṇas of land of the village Uppalikā, belonging to Kauśāmbī-Aṣṭagachchhakhaṇḍala, situated in the Adhaḥpattana-Maṇḍala of the Pauṇḍra Bhukti by His Majesty, Bhoja or Bhojavarmman. The donee is Rāmadevaśarman, the priest in charge of the rooms, where propitiatory rites are performed, son of Viśvarūpadevaśarman, grandson of Jagannātha-devaśarman, great grandson of Pitāmbara-devaśarman, originally an inhabitant of Madhyadeśa and later belonging to the village of Siddhala in Uttara-Rādhā.

The Varmmans, who ruled over Vikramapura for a short period came originally from Sīmhapura. The grandfather of Bhojavarmman was Jātavarmman, who married Vīraśrī, a daughter of Karṇa, the Chedi-King, and was the brother-in-law of Vīgrahapāla III, who, according to Rāmacarita of Sandhyākara Nandin, married Yauvaśrī, another daughter of Karṇa. This synchronism is important for settling the date of the Varmmans and the later Pālas. The latest known date of Gāṅgeyadeva is 1037 A.D. and that of his son Karṇa is 1073 A.D. The reign of Jātavarmman's grandson Bhoja-Varmman, therefore, has to be

necessarily placed about the close of the 11th or the beginning of the 12th century A. D.'

(Taken from N. G. Mazumdar's Inscriptions of Bengal).

Text

1. ओं ओं सिद्धि (:) ॥
 स्थायन्मुवमिहापस्य' मुनिरत्ति(र्दि)बौकसां ।
 तस्य यन्नायनं तेजस्तेनाजा-
2. यत चन्द्रमाः ॥ १
 रौहिणेयो बुधस्तस्मादस्मादेतपुसरवाः ।
 जहो स्वयंवृतः की(र्त्या)
3. चोर्वैरया च भुवा च यः ॥ २
 सोप्यायुं समजीजनन्मनुसमो राक्षस्ततो जज्ञिवान्
 क्षमा-
4. पालो नहुपस्ततोजनि महाराजो ययातिः सुतम् ।
 सोपि प्राप यदु' ततः क्षिति(भु)-
5. जां वंशोयमु(ज्जृ)म्भते
 वीरग्रीध हरिध यत् बहुशः प्रत्यक्षमेवैक्षत ॥ ३
 सोषी(ह)-
6. गोपीशतकेलिकारः कृष्णो महाभारतसूतधारः ।
 अर्घः पुमानंशकृतावता-
7. रः प्रादुर्बभूवोद्धृतभूमि-भारः ॥ ४
 पुंसामावरणं तयो न च तया हीना न नमा इति
8. सप्त्यां चाद्भुतसङ्गरेषु च व(र)सादोमोदमेवैर्मिणः ।
 चर्मायोऽतिगभीर-नाम दधतः

19. सीत् कन्या तैलोक्यसुन्दरी ।
जगद्विजयमल्लस्य वैजयन्ती मनोभुवः ॥ 11
पूर्णप्यशे-
20. प्रभूपालपुत्रोणामवरोधने ।
तस्यासौदममहिषी सैव सामलवर्मणः ॥ 12
आसी-
21. तयोः सत्तुरिहानुरूपः श्रीभोजवर्म्मोभयवंश(दी)पः ।
पात्रेषु सर्वानु दशानु ये-
22. न स्नेहो न लुप्तथ हतं तमश्च ॥ 13
हा धिक् (क)ष्टमवीरमद्य भुवर्न भूयोपि
23. क(किं)रक्षसा-
मुत्पातोयमु(प)स्थितोस्तु कुशली शङ्खासु लङ्काधिपः ॥ 14
इति यं गुणगाथाभिस्तुष्टा-
24. व पुरु(रु)पोत्तमः ।
मञ्जयन्निव वाग्मक्षमयानन्द-महोदधौ ॥ 15
म खलु श्रीविक्रमसु-
25. रसमावासित-श्रीमञ्जयस्कन्धाचारात् महाराजाधिराज-श्रीसामल-
वर्म्मदेवपा-
26. दानुध्यात - परमवैष्णव - परमेश्वर-परमभट्टारक-महाराजाधिराज-
श्रीमद्भोज(ः)
27. श्रीपीण्डभुक्तयः तः पाति-अधः पत्तनमण्डले कौशाम्बी-अष्टमच्छ-स
28. रडलसं(वद)-उप्यलिकाग्रामे शुवाकादिसमेत-सपादनयश्रेणाधि-
29. कषाटकभूमौ समुपगताशेपराजराजन्यकराङ्गीराणक-स-
30. जपुत्तराजामात्यपुरोहित - पीठिकावित्त - महाधर्म्मार्घ्यक्ष - महा-
सान्धिवि-

31. ग्रहिक-महासेनापति-महामुद्राधिकृत-अन्तरिक्षवृहदुपरिक-महाक्षप-

32. टलिक - महाप्रतीहार - महामोगिक - महान्यूहपति-महापोलुपति-

महाग-

33. एस्थ-दौस्ताधिक-चौरोद्धरशिक-नीबलहस्त्यश्वगोमहिषाजाविकादि-

34. व्यापृतक - गौलिमक - दण्डपाशिक - दण्डनायक - विषयपुत्रादीन्

अन्यांश्च सक-

35. लराजपादोपजीविनोप्यक्षप्रचारोक्तान् इहाकीर्तितान् चह-भट्टजाती-

36. यान् जनपदान् चैतकरांश्च ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हम्मा-

नयति

37. बोधयति समादिशति च मत्तमस्तु भवताम् । यथोपरिलिखिता

भूमिरियम् स-

38. सीमावच्छिन्ना तृणपूतिगोचरपर्यन्ता सतला सोदेशा साम्रपनसा स-

39. शुवाकनालिकेरा सलवणा सजलस्थ(ला) सगर्तोपरा सद्यदशापराधा

परि-

40. हृतसर्वपीडा अंचाडभट्टप्रवेशा अकिञ्चित्-प्रप्राप्ता समस्तराजभोग-

क-

41. रहिरण्यप्रलायसहिता सावर्णसगोत्राय भूगु-च्यवन-आप्सुवान-श्री-

42. र्व्यजमदग्निप्रवराय वाजसनेयवरणाय यजुर्वेदकण्वशाखाध्यायि-

43. नै मध्यदेशविनिर्गत्(स्य) उत्तरराढायां सिद्धलप्रामीय-पीताम्बर-

देव

44. शर्मणः प्रपीताय जगन्नाथदेवशर्मणः पीताय विश्वरूपदेवशर्म-

45. णः पुताय शान्त्यागाराधिकृतश्रीरामदेवशर्मणे । श्रीमत्ता

भोज-

46. वर्मदेवेन । पुण्ये श्रहनि विधिवदुदकपूर्वकं कृत्वा भगवन्तं

यामुदेवम-

47. दारकमुद्दिश्य मातापितोरात्मनश्च पुण्ययशोभिवृद्धये अचन्द्रार्कंति-

48. तिसमकालं यावत् भुं (भू)मिच्छिद्रन्यायेन श्रीमद्विष्णुचक्रमुद्रया
ताम्रशा-

49. सनीकृत्य प्रदत्तास्माभिः । भवन्ति चात्र धर्मानुशासितः
श्लोकाः ॥

50. खदत्ताम्परदत्ताम्वा यो हरेत् वसुन्धराम्
स निष्ठायां क्रि(कृ)मिर्मूत्वा पितृभिः सह प-

51. च्यते ॥
श्रीमद्भोजवर्म्मदैवपादीयसम्बत् २ भावणदिने १४ [१]
नि अनु महात्त नि [१]

Translation

Victory to Success !

Verse 1—Among the denizens of Heaven, the Seer Atri was the offspring of Brahman from the fire of his eyes, the Moon was born.

Verse 2—From the Moon was born Buddha, the son of Rohinī; from him Purūravas, son of Ilā, Fame, Ūrvaśī and Earth chose him as their husband of their own accord.

Verse 4—In this family did appear the venerable being Hari, who in the form of Kṛṣṇa sported with hundreds of milk-maids, became as a partial incarnation (of the supreme being) the central figure of the Mahābhārata and carried the burden of the Earth.

Verse 5—Thinking that the three Vedas go to cover (the sins of) men and that they themselves are neither disbelievers in the Vedas, nor are sinful, the Varmmans,—the friends of Hari covered themselves with armours in the shape of horripilations, caused by eagerness to study the Vedas and participate in remarkable fights, and thus assuming a highly solemn title and possessing a pair of coverable arms, they lived at Sindhapura, like the lions at caves.

Verse 6—(In this family) there was a man, named, Vajravarmman, who was the welfare incarnate of the victorious war-marches of Yādava soldiers. A poet among poets and a scholar among scholars this Vajravarmman was as if the God of Death to his enemies and moon to his friends.

Verse 7—Like Bhiṣma from Sāntanu, from him was born Jātavarmman, in whom compassion was a religion,—fighting a sport, and charity a great festivity.

Verse 8—By imitating the glory of Pṛthu, the son of Veṇa,—by marrying Viraśrī, the daughter of Karna,—by extending his royalty in the Aṅgas,—by humiliating the glory of Kāmatūpa,—by putting to shame the strength of

the arms of Divya,—by putting an end to the fortune of Govardhana and by distributing wealth among Brāhmaṇs, versed in the Vedas, that Jātavarman manifested his sovereign royal dignity. '

Verse 9—Of Vīraśrī was born the fortunate Sāmalavarmanadeva, whose name was the most auspicious in the world. It was not possible to describe him, as the master was endowed with all kingly virtues and bad qualities, even to the slightest extent, did not find shelter in him.

Verse 10—He (Sāmalavarman) had a prosperous son, who even in battles, full in many irresistible heroes saw only his own face reflected in front of him on his sword

Verse 11—Through Mālavadevī, he (Sāmalavarman) had a daughter, Trailokyasundarī, by name. She was, as if, the banner of Cupid, the hero in the conquest of the whole world.

Verse 12—Although the harem (of Sāmalavarman) was full of daughters of many kings, yet it was Mālavadevī, who became his chief queen.

Verse 13—They had a son Bhojavarmman by name who resembled them and was the illuminator of both the families. Under no circumstances, he was wanting in affection towards deserving persons and thus did he dispell their sorrow (like a lamp retaining oil in every wick on every pot and thus did he dispelling darkness).

Verse 14—O Alas ! Has the earth to-day become devoid of heroes ? Has a (new) calamity befallen the demons ? May the ruler of Lanka remain prosperous in these dangerous times !

Verse 15—By such eulogistic verses, Puruṣottama entolled him, making him plunge into the mighty ocean of Bliss, emanating from speech, identical with Brahmaṇ.

From the victory-camp, situated at Vikramapura, the devout worshipper of Viṣṇu, the paramount monarch Right Honourable Mahārājādhirāja Bhoja, ever remembering the feet of Mahārājādhirāja Sāmalavarṇmadeva duly honours, informs and commands all these that are present in the following way: Be it known to you all that 1 pāṭaka and 9½ droṇas of land in the village of Upyalikā, belonging to the Kauśāmbi-Aṣṭagaccha-Khaṇḍala, in the Adhaḥpattana-maṇḍala of the Puṇḍra-Bhukti has been denoted by us by means of a copper-plate charter and affixing the illustrious seal of Viṣṇu's wheel to Rāmadevaśarman, officer-in-charge of the room where propitiatory ceremonies are held, son of Viśvarūpadevaśarman, grandson of Jagannāthadevaśarman, and great grandson of Pītāmbaradevaśarman,—an immigrant from Madhyadeśa and later on settled in the village of Siddhala in the Uttara-Rādhā, belonging to the Sāvarna Gotra, Bhṛgu, Cyavana, Āpnuvāna, Auvva and Jamadagni Pravara, and Vājasaneyā Carāṇa, and a student of the Kaṇva Śākhā of the Yajurveda.

On this 14th day of Śrāvaṇa in the 5th year of the reign of the illustrious Bhojavarmmadeva.

Approved after this by the Mahākṣapaṭālika

No.—35. Deopārā Inscription of Vijayasena.

Place: Deopārā, Rajshahi, East Bengal.

Language: Sanskrit.

Script: Brāhmī of the Northern class, as prevalent in north-eastern India in the 11th century A.D.

Metre: Verses 1, 20, 22, 33, 35—Vasantatilaka, Verses 2, 3, 6, 12, 13, 17, 18, 19, 21, 25, 27, 30, 32—Śārdulavikṛīḍita, Verses 4, 5, 9, 11, 23, 26, 31—Sragdharā, Verses 7, 15, 29—Pṛithvī, Verses 8, 34—Mandākrāntā, Verses 10, 17—Mālinī, Verse 14—Śikhariṇī, Verses 24, 28, 36—Upajāti.

Ref.: Journal of the Asiatic Society of Bengal, Vol. XXXIV, Part I, pp. 128-54. Epigraphia Indica, Vol. I, pp. 305-15. Inscriptions of Bengal, Vol. III, pp. 42-56.

Account: The inscription which is incised on a stone slab was discovered by C. T. Metcalfe in 1865 near the village of Deopārā in police station Godāgārī in the Rajshahi district of East Bengal. The locality round about the findspot of the inscription was explored by a party, organised by Kumar Sarat Kumar Ray of Dighapatiya in 1910, as a result of which an extensive tract of land covered

by old tanks, stone relics and remains of ancient buildings were discovered. The magnificent temple of Pradyumneśvara, whose erection the present Inscription stood on the bank of an enormous tank now known as 'Padumshar'. Scholars identify Vijayapura, mentioned as the capital of Sena kings in Dhoyī's Pavanadūta with the village of Vijayanagar, situated to the south of Deopārā.

(Taken from Inscriptions of Bengal, Vol. III. ed. by Nanigopal Majumdar).

Deopārā Inscription of Vijayasena.

Text

1. ॐ ॐ नमः शिवाय ॥

वक्षोशुकाहरणसाध्वसकृष्टमौलिमाल्यच्छटाद्वतरतालयदीपभासः । देव्यान्नपा-
मुकुलितं मुलमिन्दुभाभिर्व्वीक्ष्याननानि हसितानि जयन्ति शम्भोः ॥ 1
लक्ष्मीवल्लभ-

2. शैलजादयितयोरद्वैतलीलागृहं प्रद्युम्नेश्वरशब्दलाञ्छनमधिष्ठानं नम-
स्कृन्महे । यत्तालिङ्गनभङ्गकातरत(या) स्थित्वान्तरे कान्तयोद्देवीभ्यां कथमप्य-
भिमतनुताशिल्पेऽन्तरायः कृतः ॥ 2 यत्सिंहासनमोश्वर-

3. स कनकप्रायं जटामण्डलं गङ्गाशीकरमधरोपरिकरैर्यच्चाभरप्रक्रिया ।
रवेतोत्फुल्लफणाद्यतः शिवशिरःसन्दानदामोरणश्छत्तं यस्य जयत्यसावचरमो
राजा सुधादोधितिः ॥ 3 वंशे तस्यामरस्त्रीवि-

4. तत्तरतकलासाक्षिणो दाक्षिणाल्य-क्षीणोन्द्रैर्व्वारसेन-प्रभृतिभिरमितः
कीर्तिमद्भिर्व्वभूवे । यच्चारितानुचिन्तापरिचयशुचयः सूक्तिमाध्वोकधाराः
पाराशर्य्येण विश्वथवणपरितरप्रीणनाय प्रणीताः ॥ 4 तस्मिन् से-

5. नान्ववाये प्रतिमुभटशतोत्मादनव्रद्धवादी स व्रद्धक्षत्रियाणामजनि
कुलशिरोदाम सामन्तसेनः । उद्भोयन्ते यदीयाः स्वलदुदधिजलोक्षोलशीतेषु
सेतोः कच्छान्तेष्वप्सरोभिर्हृशरथतनयस्पर्द्धया युद्धगाथाः ॥ 5

6. यस्मिन् सङ्गरचत्वरे पटुरत्तुष्योपहृतद्विषद्वर्गे येन कृपाणकालभुजगः
खेलायितः पाणिना । द्वेधीभूतविपत्तकुञ्जरघटाविच्छिद्यकुम्भस्थलीमुक्तास्थूल-
वराटिकापरिकरैर्व्योप्तं तदद्याप्यभूत् ॥ 6

7. गृहात्तद्वसुपागतं व्रजति पत्तनं पत्तनाद्वनाद्वनमनुद्रुतं भ्रमति पादपं
पादपात् । गिरेर्गिरिमधिप्रित्तन्तरति तोयधिन्तोयधेर्यदीयमरिसुन्दरीसरक-
पृथलमं यशः ॥ 7 दुर्वृत्तानामयमरि-

8. कुलाकोर्णकर्णाटलक्ष्मीलुण्टाकानां कदनमतनात्तादृगेकाङ्गवीरः ।
यस्मादद्याप्यविहृतवसामानुसमेदः सुभिक्षां हृष्यत्पौरस्त्वजति न दिशं दक्षिणं
प्रे(त)भर्ता ॥ 8 उद्गन्धीन्धाज्यधूमैर्मृगशिशुरसिता-खिन्न-

9. वैखानसह्वी-स्तन्यह्वीराणि कौरप्रकर्परिचितव्रद्धपारायणानि । येना-
सेव्यन्त शेषे वयसि भवभयास्कन्दिभिर्ममस्कारोन्दैः पूषोत्सङ्गानि गङ्गापुलिन-
परिसरारण्यपुण्यभ्रमाणि ॥ 9 अचरमपरमात्मज्ञानभी-

10. प्मादमुष्माभिजभुजमदमतारातिमाराङ्गवीरः । अभवदनवसानो-
द्भिन्ननिर्णिङ्गतसद्गुणनिर्वहमहिम्नां वेश्म हेमन्तसेनः ॥ 10 मूर्धन्यधेन्दु-
चूडामणिरण्यरजः सत्यवाक्कण्ठमितौ शास्त्रं ध्रोतेरि-

11. केशाः पदभुवि भुजयोः कुरमौर्व्वोकिणाङ्गः । नेपथ्यं यस्य जज्ञे
सततमियदिदं रत्नपुष्पाणि हारास्तादृङ्गं नूपुरसङ्कनकवल्लयमप्यस्य मृत्पाङ्गना-
नाम् ॥ 11 यद्वोर्व्वल्लिविलासलब्धगतिभिः शल्यैर्व्विदीर्णोरसां

12. वीराणां रणतो(यै)वैभववशादिव्यं वपुर्व्विभ्रताम् । संसङ्गा-
मरकामिनीस्तनतदीकाशमीरपत्ताङ्कितं वक्षः प्रागिव मुग्धसिद्धमिधुनैः सातङ्ग-
मालोकितम् ॥ 12 प्रत्यर्थिव्ययकेलिकर्मण पुरः स्मेरं मुखं विभ्रतोरे-

13. तस्यैतदसेध कौशलममूढाने द्वयोरद्भुतम् । शतोः कोऽपिदधे-

ऽवसादमपरः सद्युः प्रसादं व्यधादेको हारमुपाजहार सुहृदामन्यः प्रहारं
द्विपाम् ॥ 13 महाराज्ञो यस्य खपरनिखिलान्तःपुरवधू-

14. शिरोरत्नश्रेणीकिरणसरणिस्मेरचरणा । निधिः कान्ते(ः) साध्वो-
प्रतपिततनिलोज्ज्वलयशा यशोदेवी नाम त्रिभुवनमनोज्ञाकृतिरभूत् ॥ 14
ततस्त्रिजगदीश्वरात् समजनेष्ट देव्यास्ततोऽप्यरातिवलशातनोज्ज्व-

15. लकुमारकेलिक्रमः । चतुर्जलधिमेखलावलयसीमविश्वम्भरा-
विशिष्टजयसाम्बयो विजयसेन-पृथ्वीपतिः ॥ 15 गणयतु गणराः को भूपती-
स्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा । इह जगति धिपे-

16. हे स्वस्य वंशस्य पूर्वः पुरुष इति सुधांशौ केवलं राजशब्दः ॥ 16
संहयातीतकरीन्द्रसैन्यविभुना तत्पारिजेतुस्तुलां किं रामेण वदाम पाण्डव-
मूनाथेन पार्थेन वा । हेतोः खड्गलतावतंसितभुजामात(त)स्य येनाज्जितं
सप्ता-

17. म्मोहितटीपिनद्वयमुधाचकैकराज्यं-फलम् ॥ 17 एकैकेन गुणेन
यैः परिणतं तेषां विवेकादते कश्चिदन्त्यपरश्च रक्षति सजलान्यथ कृतज्ञं
जगत् । देवोयं तु गुणैः कृतो बहुतिथैर्दोमान् जघान द्वियो वृत्स्थानपुपञ्चकार
च

18. रिपूच्छेदेन दिव्याः प्रजाः ॥ 18 इत्वा दिव्यभुवः प्रतिस्रिति-
भृतामुर्वीसुरोर्कुर्वता बोरसग्लिपिलाञ्छितोऽसिरमुना प्रागेव पक्षीकृतः ।
नेरथं चेत् कथमन्यथा वसुमती भोगे विवादोन्मुखी तत्ताकृष्टकृपाणधारिणि
गता भ-

19. इदं द्विषां सन्ततिः ॥ 19 त्वं नान्य-धीर-विजयीति गिरः
ध्वनीनां श्रुत्वान्यधामननरुद्धनिगूढरोपः । गौडेन्द्रमद्वदपाकृतकामरूपभूषं
कलितमपि यस्तरसा जिगाय ॥ 20 शूरमन्य इवासि नान्य किमिह खं
राघव श्लाघसे त्व-

20. दोषं वर्द्धनं सुखं वीरं विरतो नाशपि दर्पस्त्वव । इत्यन्योन्य-
महर्निशप्रणयिभिः कोलाहलैः क्षमाभुजां यत्काराष्टदयामिकैर्निर्यमितो

निद्रापनोदकमः ॥ 21 पाश्चात्यचक्रजयकेलिषु यस्य यावद्भङ्गाप्रवाहमनु-
धावति

21. नो-विताने । भर्गस्य मौलिसरिदम्भसि भस्मपङ्कलग्नोज्झितेव
तरिरिन्दुकला चकास्ति ॥ 22 मुक्ताः कार्पासवीजैर्मरकतशर्करा शाकपत्रै-
लावृ-पुष्पै रूपाणि रत्नं परिणतिभिर्दुरैर्कुक्षिभिर्दोडिमानाम् । कुष्माण्डी-
चक्षुरीणां वि-

22. कसिनकुसुमैः काञ्चनं नागरीभिः शिष्यन्ते यत्प्रसादाद्बहुविभवजुषां
योपितः श्रोत्रियाणाम् ॥ 23 अध्रान्तविश्राणितयज्ञयूपस्तम्भावली द्रागव-
लम्बमानः । यस्यानुभावाद्बुधे सध्वचार कालक्रमादेकपदोऽपि धर्म्मः ॥ 24
मेरोरा-

23. हृतवैरिसङ्कुलतटादाहूय यज्वामरान् व्यत्यासं पुरवासिनामकृत
यः स्वर्गस्य भर्त्तस्य च । उत्तुङ्गैः सुरसद्यभिश्च विततैस्तल्लैश्च शेषोक्तं चक्रे येन
परस्परस्य च समं यावापृथिव्योन्वेषुः ॥ 25 दिक् शाखामूलकार्णवं गगन-
तलम-

24. हाम्मोधि मध्यान्तरीयं भानोः प्राक्प्रत्यगद्विस्थितिमिलदुदयास्तस्य
मध्याह्नशैलम् । आलम्बस्तम्भमेकं तिभुवनभवनस्यैकशेषं गिरीणां स प्रद्यम्ने-
श्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ 26 प्रासादेन तवामुनैव
हरितामध्या

25. निरुद्धो मुधा भानोद्यापि कृतोस्ति दक्षिणदिशः कोणान्तवासी
मुनिः । अन्यामुच्छ्रयधोयमृच्छतु दिशं विन्धोप्यसो वर्द्धतां यावच्छक्ति तद्यापि
नास्य पदवो सौधस्य गादिष्यते ॥ 27 संस्था यदि सत्यति भूमिचक्रे सुमेरु-
मृत्पिण्डविवर्तनाभिः ।

26. तदा घटः स्यादुपमानमस्मिन् सुवर्णकुम्भास्य तदप्वितस्य ॥ 28
विलेशयविलासिनीमुकुटकोटिरत्नाद्गुर-स्फुरत्किरणमञ्जरीच्छुरितवारिपूरं पुरः ।
चत्तान पुरवैरिणः स जलमग्न-

27. पौराङ्गना-स्तनैरुमदसौरभोच्चलितचञ्चरीकं सरः ॥ 29 उच्चित्राणि
दिगम्बरस्य वसनान्यर्द्धाङ्गनास्त्रामिनो रत्नालंकृतिभिर्विशेषितवपुः शोभाः शतं
सुध्रुवः । पौराङ्गनाश्च पुरोः श्मशानवसतेर्भिच्छाशु-

28. जोस्यात्तयां लक्ष्मीं स व्यतनोद्दिरिद्रमरणे सुज्ञो हि सेनान्ययः ॥ 30
चित्तक्षौमेभवर्म्मा हृदयविनिहितस्थूलहारोरगेन्द्रः श्रोत्रण्डज्जोदभस्मा करमिलित-
महानीलरत्नाक्षमालः । चेपस्तेनास्य तेने गरुडमणिलतागोन-

29. सः कान्तमुक्ता-नेपथ्यनस्थिरिच्छासमुचितरचनः कल्पकापालि-
कस्य ॥ 31 बाहोः केलिभिरद्वितीयकनकञ्चलं धरित्रीतलं कुम्भाणेन न
पर्य्येषेपि किमपि स्वैनैव तेनेहितम् । किन्तस्मै दिशतु प्रसन्नवरदोप्यर्द्धेन्दु-
मौलिः

30. परं स्वं सायुज्यमसावपधिमदशाशेषे पुनर्हासति ॥ 32 प्रस्तो-
तुमस्य परितश्चरितं क्षमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा तत्कीर्तिपूर-
सुरसिन्धुविगाहनेन वाचः पवित्रयितुमत् त्व नः प्रयत्नः ॥ 33 यावद्वास्तोस्पति-

31. पुरधुनी भूर्भुवः स्वः पुनीते यावच्चान्द्री कलयति कलोत्तंसतां
भूतभर्तुः । यावच्चेतो गमयति सतां श्वेतिमानं त्रिवेदी तावत्तासां रचयतु
सखो तत्तदेवास्य कीर्तिः ॥ 34 निर्णिकृतेनकुलभूपति - मौक्तिकानामग्रन्य-
लम्-

32. धनपद्मलसूत्रवलिः । एषा कवेः पदपदार्थविचारशुद्धबुद्धेरना-
पतिधरस्य कृतिः प्रशस्तिः ॥ 35 धर्म्मोपगणता मनदास-नता बृहत्पतेः
सूत्ररिमां प्रशस्तिं । चखाने वारेन्द्रक-शिल्पिगोष्ठोच्चाद्वानरो राघव्यान्-
पाणिः ॥ 36

Translation

Verse 1—Our obeisance is to Sita :

May the rays of the light of 'pleasure-chamber' that
are put to shame by the brilliance of wealth placed on the

head of Pārvati, that is drawn by her through fear of removal of her breast-garment, and the faces of Sambhu, that smile seeing in moonlight the bashful moon-face of Pārvati be victorious !

Verse 2—Our salutation is to the temple entitled Pradyumneśvara, that unique place of manifestation of Lords Viṣṇu and Śiva: here through fear of break in embrace the two goddesses—Laksmī and Pārvati—have taken stand between their lovers, and, thus, have somehow, obstructed the art of complete union of their bodies.

Verse 3—May Moon the foremost of the kings, whose throne is comprised of the golden locks of Lord Śiva, who is fanned by the clusters of water-sprays of the Ganges and to whom an umbrella is furnished by the serpent, encircling Śiva's head, having for its fringes white and expanded hoods be triumphant !

Verse 4—In the family of that Moon, an witness to continuous amorous sports of divine damsels were born illustrious kings, beginning from Virasena, who ruled over Deccan: in order to please the ears of the denizens of Universe, Vyāsa composed (host of) good sayings, resembling flow of honey, that were rendered pure as they came in contact with the memory of their achievements.

Verse 5—In that Sena Dynasty was born Samantasena, a crest-garland of Brahmakṣatriyas. As he was well-versed in the supreme secret of annihilating hundreds of

best fighters, his war-ballads were sung in the borders of the bridge, rendered cool through contact with dancing waters of the Ocean by nymphs, eager to establish his superiority to the son Dasaratha.

Verse 6—As the enemies, invited by the shrill-sounding drums appeared in the courtyard of battle, he tossed by his arms the sword, resembling the serpent of death. That field is still strewn over with clusters of cowrie-like pearls, fallen from the shattered frontal globes of the scattered elephants of his opponents.

Verse 7—His glory, following closely the caravan of the ladies of his opponents, moved from house to house, city to city, forest to forest and tree to tree. It ascended mountains after mountains and crossed oceans after oceans.

Verse 8—That magnificently brave (king) slaughtered to such an extent the wicked misappropriators of the riches of Karṇāṭa, invaded by hosts of enemies, that the lord of the dead, with the citizens of his country, delighted does not even to this day leave the southern quarter, where unobstructed supply of marrow, flesh and fat is yet in plenty.

Verse 9—In his old age he took shelter in sacred hermitages, located in forests on the banks of the Ganges. These hermitages, fragrant with the smoke of sacrificial offerings were packed up with renowned sages, fighting against the terrors of re-birth: here milk appeared in the breasts of hermit-wives, moved at the pitiful cries of young

deer and the multitude of parrots grew familiar with the entire text of the Vedas.

• Verse 10—From him tough in his knowledge of the absolute and supreme spirit was born Hemantasena, the single hero in the matter of slaying enemies, puffed up with the pride of their arms; he was the abode of unendingly manifested and clear virtues of every kind.

Verse 11—In his head he bore the dusts of feet of the Moon-crested God,—in his throat truth,—in ear the mandates of the holy scriptures,—in feet the hair of adversaries and on arms the scars caused by rough bow-string; this much was his decoration under all circumstances, precious stones and flowers, necklaces and earrings, anklets, garlands and golden bracelets being worn by the wives of his servants.

Verse 12—As the spears, accelerated by play of his long arms rent asunder the breasts of the heroes (belonging to the opposite party), they assumed divine bodies through richness of merit accrued in the place of pilgrimage in the shape of the battle-field, and with their chests marked by saffron lines, deposited on the breasts of celestial damsels clinging to them were seen with awe, as before, by timid Siddha couples.

Verse 13—The king bearing a smiling countenance in the sport of bestowing gifts to supplicants and his sword, bearing a pleasant look in the sport of destroying enemies

both amassed wonderful skill in conferring bounteous gifts : the one brought exhaustion to the enemies,—the other favours to his allies ; the one gave necklaces to friends and the other blows to antagonists.

Verse 14—The feet of his wife Yaśodevī were rendered bright by series of rays, emitting from crest-jewels, belonging to ladies of both friends and enemies; with her massive reputation constantly shining through devotion to her husband, she, a repository of loveliness gained by her beautiful form the hearts of the three worlds.

Verse 15—From him, the lord of the three worlds and that queen was born Bijayasena, whose boyish pranks were brightened by annihilation of power of the enemy : as this ruler completely conquered the Earth, bounded by the circle of four girdle-like oceans, he was rightly named Vijayasena.

Verse 16—Who indeed can count the kings conquered or killed by him as he indulged daily in wars? In this world he tolerated the application of the title 'king' to Moon, the propagator of his race only.

Verse 17—With whom shall we find out the similitude of this vanquisher of enemies—with Rama, the chief of innumerable monkey-soldiers or with Arjuna, the commander of the Pāṇḍava Army? By him was gained supreme sovereignty over the Earth girt by seven seas with his mere arm adorned with scimeter.

Verse 18—Of the three Gods, each of whom is perfect in an individual quality, one destroys, the other protects and the third creates the entire universe, all these indiscriminately : this king, constituted of a number of qualities however, exercised discretion and slaughtered enemies, preserved law-abiding citizens and by removing all dangers created his subjects celestial beings.

Verse 19—The sword, marked with writings in blood of heroes was converted into a deed (of transfer) by him in anticipation, as he attempted to accept territories of rival king in exchange of lads, given to them in heaven. Had it not been this, why would the host of adversaries, prone to fall out with one another on the question of enjoyment of Earth stage an withdrawal, seeing him holding his fulldrawn sword?

Verse 20—Hearing this expression of Poets: 'You have gained victory over Nānya and Vira', he took it in a different sense (to mean: 'you are no vanquisher of braves') and with his secret indignation excited quickly caused the king of Gaṇḍa to withdraw and conquered Kalinga, after driving away from that country the king of Kāmarūpa.

Verse 21—Oh ! Nānya, falsely you think your humble self to be a hero'; 'Oh Rāghava, why do you boast of yourself?': 'Oh Vardhana, give up your arrogance'; 'Oh Vira your pride is still undiminished'—with these remarks, cast continuously on one or other of the prisoners, the

watch men of his prison removed the fatigue, springing from sleeplessness of the kings.

Verse 22—As his fleet in his sport of conquest of the Western Dominions advanced along the course of the Ganges, his boat shone like the digit of the moon in the water of the river on Siva's head,—first stuck in the mud of ashes and then released.

Verse 23—Through the favour showered by him wives of Brāhmaṇas, as they amassed great fortune were instructed by city-damsels to recognise pearls from their similarity with seeds of cotton, pieces of emerald from their resemblance with leaves of Sāka, pieces of silver from their similitude to bottle-gourd flowers, jewels from their likeness with developed seeds of pomegranates and gold from its closeness to blooming flowers of the creepers of pumpkin-gourd.

Verse 24—Through his prowess, Religion, that became one-legged in course of time moved about quickly in the earth supporting on the rows of stakes, fixed in sacrifices, extended continuously by him.

Verse 25—Calling down the immortals from the slopes of Meru, packed up with the enemies slain by him, that sacrificer effected an exchange of population between heaven and earth. Moreover, by construction of lofty temples and excavation of extensive lakes he reduced their respective sizes and rendered them similar to one another.

Verse 26—That Indra of Earth constructed a lofty edifice of Pradyumnesvara, having quarters for its wings, ninth and main structure, space for its middle part and mighty ocean for its uppermost part. This structure, a supporting pillar of the palace of three worlds and the only remaining mountain was, as it, the midday mountain,—the meeting ground of rising and setting Sun.

Verse 27—O Sun ! as this palace obstructs the path of your steeds, in vain, do you still make the sage an inhabitant of the corner of southern direction. Let Agastya proceed to another direction and Vindhya rise to its utmost capacity: but even then it will not be able to reach the height of this edifice.

Verse 28—The golden jar, placed by him on the top of this temple could compare favourably with a pitcher made by the supreme creator turning the mount Sumeru like a lump of clay on the wheel of earth.

Verse 29—In the front of that Lord,—the enemy of the three cities, he excavated a lake, the waves of which were tinged with rose of lustre, emanating from jewel-bits, fixed to tips of crowns of serpent-girls, and on the surface of which bees hovered about, being attracted by fragrance of musk applied on the breasts of city-damselfs, engaged in bath.

Verse 30—To that naked Lord (Siva) he gave garments of variegated colours,—to that husband of half of a lady he

granted beauty of hundred girls, with their bodies beautified by jewel-studded ornaments,—to that resident of a crematorium he donated towns packed up with citizens, and that beggar he bestowed unending fortune; a king born in the Sena Dynasty is indeed, proficient in the act of granting protection to the poor.

Verse 31—According to his own sweet will he furnished that holder of skulls at the time of destruction of the universe with an attire: In it nice silken garment took the place of elephant's skin,—broad necklace placed on the breast became the substitute of lord of serpents,—camphor-dusts replaced ashes,—sapphires, placed on his hand superseded beads,—long emeralds were used in exchange of snakes and lovely pearls took the place of human bones.

Verse 32—By him, bringing the earth under one golden canopy with the help of the sports of his arms no desire was left unfulfilled. And what else the Half-moon-crested Lord, the giver of pleasant boons grant him? Let it be only this: before the end of the last stage of his life may He grant him salvation.

Verse 33—It might be possible for Vālmīki and Vyāsa to narrate the achievements of this king in details: our attempt here is intended to purify speech only by plunging it into the heavenly stream of his fame.

Verse 34—As long as the river of the city of Indra purifies earth ethereal space and heaven, as long as the

digit of moon remains the head-ornament of Lord Śiva, as long as the three Vedas purify the minds of the good—so long may his fame also, remaining as their close companions discharge similar functions !

Verse 35—This eulogy, a broad thread without knots, to which, are fastened pearls in the shape of reputed kings of Sena Dynasty is a composition of poet Umāpatidhara, whose intellect has attained maturity through a critical study of sound and sense.

Verse 36—This eulogy has been engraved by Rāṇaka Śūlapāṇī, foremost of the guild of artists of Varendra,—a son of Vṛhaspati, grandson of Manadāsa and great-grandson of Dharma.

**No.—36. Naihātī Copper-plate of Vallālasena.
(12th Century A.D.)**

Place : Naihātī, 24-Parganas, West Bengal.

Language : Sanskrit.

Script : Brāhmi, as current in the North Eastern India in 12th century A.D.

Metre : Verses 1, 2, 8, 13—Śārdūlavikrīḍita; Verse 3—Māṇḍākrānta; Verses 4, 6—Sragdharā; Verses 5 and 21—Āryā; Verses 7, 9, 10, 11 and 12—Vasantatilaka; Verse 14—Śikharinī.

Ref.—Journal of Vaṅgīya-Sāhitya-Parishat, Vol. XVII, pp. 231-245. Pravāsī, 1317 B. S. pp. 530-33. Sāhitya,

1318 B.S. Vol XXII, pp. 519-27 and 575-85. Epigraphia Indica, Vol. XIV, pp. 156-63. Inscription of Bengal, Vol. III, pp. 68-80.

Account: The copper-plate was unearthed in 1911 in the village of Nāihātī in the district of 24-Parganas at a distance of about one hundred yards from the western bank of the Ganges. At the top of the plate a seal, containing a representation of Sadāśīva is affixed. According to Rudrayāmala Tanara Sadāśīva is one of the six Śivas:; Brahmā, Viṣṇu, Rudra, Ívara, Sadāśīva and Paraśīva.

Naihati Copper-plate of Vallālasena

ॐ ॐ नमः शिवाय ॥

1. सन्ध्या-ताण्डव-सम्बिधानविलसन्नान्दो-निनादोर्मिभिन्निर्मर्यादर-
2. सार्णवो दिशतु वः श्रयोर्द्धनारीश्वरः । यस्यार्द्धे ललिताङ्गहारवलनै-
रर्द्धे च भीमो
3. -ऋतेर्नाद्यारम्भारयैर्जयत्यभिनयद्वैधानुरोधश्रमः ॥(1). हर्षोच्छ्वात्त-
परिप्लवो निधिरपां
4. हौलोक्यवीरः सरो निस्तन्द्राः कुमुदाकरा मृगदशो विभ्रान्त-
मानाधमः । यस्मिन्नभ्युदिते
5. चकोरनगराभोगे सुभिन्नोत्सवः ॥ श्रीकण्ठ - शिरोमणिविवेजयते
देवस्तमीवल्लभः ॥(2). वंशे
6. तस्याभ्युदयिनि सदाचारचर्या-निरुद्धिप्रौढां राटामर्कालितचरैर्भूषयन्तो-
ऽनुभावैः शश्व

7. -द्विधाभयवितरण-स्थूललक्ष्यावलक्षैः कोर्त्युल्लोलैः अपित-वियतो
जङ्गिरे राजपुत्राः ॥(3). तेषाम्ब-
8. शे महौजाः प्रतिमट-मृतनाम्नोधिकल्पान्तसूरः कोर्ति-ज्योत्स्नोज्ज्वलश्रीः
प्रियकुमुदवनोल्ला-
9. -सलीलामृगाङ्गः । आसीदाजन्मरक्तप्रणयिगणमनोराज्य - सिद्धि-
प्रतिष्ठा-श्रीशैलः सखशीलो नि-
10. रुपधि-कल्याणधाम सामन्तसेनः ॥(4). तस्मादजनि वृषध्वज-
चरणान्बुज-पटपदो गुणाभरणः ।
11. हेमन्तसेनदेवो वैरिसरः-प्रलयहेमन्तः ॥(5). लक्ष्मी-स्नेहार्त-
दुग्धाम्बुधिबलनरय-श्रद्धया मा
12. -धवेन प्रत्यावृत्तप्रवाहोच्छलितमुरधनीशङ्कया शङ्करेण । हंसश्रेणी-
विलासोज्ज्वलित-
13. निजपदाङ्गयुना विश्वधाता सुतामारामसीमाविहरणललिताः
कोर्तयो यस्य दृष्टाः ॥(6). त-
14. -स्मादभूदखिल-पार्थिवचक्रवर्ती निर्व्याज-विक्रम-तिरस्कृतसाहसाङ्गः ।
दिक्पालचक्र-पु-
15. टमेदेन-गीतकोर्तिः पृथ्वीपतिर्भियसेनपदप्रकाशः ॥(7). भ्राम्यन्ती
नाम्बनान्ते यदरि-मृ-
16. गद्गशां हारमुक्ताफलानि छिन्नाकोर्णानि भूसौ नयनजल-मिलित-
फल्गुलैर्लङ्घितानि । यत्राधि
17. -न्दन्ति दर्भक्षतचरणतलासृग्विलिप्तानि गुञ्जा-स्रग्-भूषा-रम्य-
रामास्तनकलश-धनाश्लेषलोलाः
18. पुलिन्दाः ॥(8). प्रत्यादिशम्विनयं प्रतिवेशम राजा वध्राम
कार्मुकधरः किल कार्तवीर्यः । अस्या-
19. -मियेक-विधिमन्त्रपदैर्निरोत्तिरारोपितो विनयवत्तमर्नि जीवलोकः ॥(9).
पञ्चालयेव दयि-

20. -ता पुरुषोत्तमस्य गौरीव बाल-रजनोकर-शेखरस्य । अस्य प्रधान-
महिषी जगदीश्वर-

21. -स्य शुद्धान्त-मौलिमणिरास विलासदेवी ॥(10). एषा सुतं-सुतपसां
सुकृतैरसूत वल्लालसेनम-

22. -सुतं गुणगौरवेन । अध्यास्त यः पितुरनन्तरमेकवीरः सिंहासनादि-
शिखरं नरदेव

23. -सिंहः ॥(11). यस्यासि-राज-शिशयः शवरालयेषु बालरत्नोक्त-
नरनाथपदेऽभिषिक्ताः । दत्ताः प्रमोद-

24. -तरलेक्षण्या जनन्या निभस्य वत्सलतया सभयंनिपिदाः ॥(12).
क्रीताः प्राणतृण-भ्रमेन रभ-

25. सादालिङ्ग्य विद्याधरीराकल्पं विहरन्ति नन्दनवनाभोगेषु
संसक्तकाः । इत्यालोच्य नृपैः

26. स्मर-प्रणयिताभीकैः श्रितः स्वर्धू-नेत्रन्दीवर-तारणावलिमयो
यस्यासि-धारापथः ॥(13).

27. ददाना सौवर्णं तुरगमुपरागेम्बरमनेर्यदस्मोदस्माद्धीदहनि जननी
शासनपदम् ।

28. नृपस्ताम्रोत्कीर्णं तदयमदितो(तौ) वासुविद्वधे सतां दैनोत्ताप-
प्रशमनफलाकालजलदः ॥(14).

29. स खलु श्रीविक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात् । महा-
राजाधिराज-श्रीविजय-

30. सेनदेव-वादानुध्यात-परमेश्वर-परममाहेश्वर-परमभट्टारक-महाराजा-
धिराज-श्री-

31. -महलालसेनदेवः कुशली । समुपगताशेपराजराजन्यक-राज्ञी-
राणक-राजपुत्र-राजा-

32. माल्य-पुरोहित-महाधर्म्मार्थ्यक्ष-महासान्धिविग्रहिक-महासेनापति-
महामुद्राधिकृत-

33. अन्तरङ्ग-वृहदुपरिक - महाक्षपटलिक - महाप्रतीहार-महाभोगिक-
महापीलुपति-महा-

34. -गणस्थ - दौस्ताधिक - चौरौद्धरणिक-नौबलहस्त्यश्वगोमहिषाजावि-
कादिव्यापृतक-गोलिम-

35. क-दण्डपाशिक-दण्डनायक-विषयपत्यादीन् अन्यांश्च सकलराज-
पादोपजीविनोऽप्यक्षत्र-

36. चारोक्तान् इहाकीर्तितान् । चटभट्टजातीयान् जनपदान् चेत-
कराश्च ब्राह्मणान् ब्राह्म-

37. -णोत्तरान् यथाहं मानयति बोधयति समादिशति च । मतमस्तु
भवती । यथा श्रीवर्द्धमानभुक्तयन्तः-

38. पातिन्युत्तरराठामण्डले स्वरूपदक्षिणवीर्या खाण्डयिल्ला-शासनोत्तर-
स्थित-सिद्धदिग्भा-नद्यु-

39. तुरतः नाडोवाशासनोत्तरस्थ-सिद्धदिग्भा-नदी-पश्चिमोत्तरतः अम्य-
यिल्लाशासन-पश्चिमस्थ-

40. त - सिद्धदिग्भा - पश्चिमतः कुड्डुम्बमादक्षिणसीमालिदक्षिणतः ।
कुड्डुम्बमापश्चिम-पश्चिमगति-

41. सीमालिदक्षिणतः । आऊहागट्टिआ - दक्षिणगोपथ-दक्षिणतः ।
तथा आऊहागट्टियोत्तरगो-

42. पधनिःसृतपश्चिमगति - सुरकोणागट्टिआकोयोत्तरालिपथ्यन्त - गत-
सीमालिदक्षिणतः नाडि

43. -नाशासन - पूर्वसीमालिपूर्वतः जलसोयीशासनपूर्वस्थगोपथार्द्ध-
पूर्वतः मोलाडन्दीशासन-

44. -पूर्वस्थित-सिद्धदिग्भा-पर्यन्त-गोपथार्द्धपूर्वतः । एवं चतुःसीमा-
विच्छिन्नः बाल्लहिट्ठामामः श्री-

45. वृषम-राष्ट्ररत्नेन सवासुनालखिलादिभिः काकलयाधिकचत्वारिंश-
दुन्मानसमेत-

46. आढकनवद्रोणोत्तरसप्तभूपाटकात्मकः प्रत्यब्दं कपर्दकपुराणपञ्चशतोत्पत्तिकः

47. सभाटविटपः सगर्तोपरः सजलस्थलः सगुवाकनारिकेलः सस्यदशापराधः परिहृ-

48. -तसन्वेपीडः तृणभूतिगोचरपर्यन्तः अचटभटप्रवेष्टः अकिञ्चित्-प्रप्राप्तः समस्त-राजभो-

49. -न्यकरहिरण्यप्रत्यायसहितः । वराहदेवशर्मणः प्रपीताय भद्रेश्वरदेवशर्मणः पीता-

50. य लक्ष्मोधरदेवशर्मणः पुत्राय भरद्वाजसंगोत्राय भरद्वाजात्रिरस-बाहस्पत्य-प्रवराय

51. सामवेदकौमुदशास्त्राचारणानुष्ठायिने आचार्यश्रोतवासुदेवशर्मणे अस्मन्मातृश्री-

52. विलासदेवीभिः सुरसरिति सूर्योपराने दत्तहेमाश्व-महादानस्य दक्षिणात्वेनोत्सृष्टः

53. मातापितोरात्मनश्च पुण्ययशोऽभिष्टुद्वये आचन्द्राक्षं कृतिसमकालं यावत्

54. भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः । अतो भवद्भिः सञ्चरे-

55. धानुमन्तव्यं । भाविभिरपि भूपतिभिरपहरणे नरकपातभयात् पालने धर्मगौ-

56. रवात् पालनीयं । भवन्ति चात्र धर्मानुशंसिनः श्लोकाः । बहुभिर्व्वसुधा दत्ता राजभि-

57. -सु सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलं(म्) । भूमिं यः प्रतिगृह्णाति यश्च भू-

58. मिं प्रयच्छति । उभौ तौ पुण्यधर्माणौ नियतं स्वर्गगामिनी ॥
आस्फोटयन्ति पितरो व-

59. लग्नन्ति पितामहाः । भूमिदाता कुले जातः स नम्राता
भविष्यति ॥ पष्टि वर्षसहस्राणि स्वर्गे

60. तिष्ठति भूमिदः । आक्षेप्ता चानुमन्ता च तान्येव नरके व्रजेत् ॥
स्वदत्तां परदत्ताम्वा यो हरेत्

61. वसुन्धरा । स विष्णवां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ इति
कमलदलाम्बुविन्दुलोलां ध्रिय-

62. मनुचिन्त्य मनुष्यजीवितं च । सकलमिदमुदाहृत्य बुद्धा न
हि पुरुषैः परकीर्तयोदिलोप्याः ॥ जित-

63. निखिलक्षितिपालः श्रीमद्भुजालसेनभूपालः । श्रीवासुशासने
कृतदत्तं हरिघोषं सान्धिविप्रहिकम् ॥

64. सं ११ वैशाखदिने १६ श्री नि ॥ महासां करण नि ॥

Translation

Our obeisance is to Lord Śiva.

Verse 1—May the Ardhanārīśvara form of the Lord, comprised of Śiva in one half and Pārvatī in the other that is the veritable ocean of delight, fathomless through waves of sound of Nāndī song, sung during performance of Śiva's dance at the twilight of destruction bring welfare unto you ! The labour of its two-fold play is crowned with success through movement produced by charming gesticulation in one half and terrible and extranormal speed of the beginning of dancing in the other half.

Verse 2—May moon, the beloved of night, the crest-jewel of Lord Śiva, on whose rise the ocean swells with plentitude of joy, cupid vanquishes the three worlds, the

bed of lilies blossoms forth, the fawn-eyed ladies get cured of their pride-disease, festivities, centering round the availability of food in abundance start in the city of Cakoras be victorious !

Verse 3—In his prosperous family were born princes, decorating by their unprecedented dignities the land of Rādhā, that attained reputation as the seat of good customs : these princes bathed the firmament by waves of their glories, whose stream became visible, as it gathered mass through their perennial grant of protection to the universe.

Verse 4—In their family was born powerful Sāmanta-sena, who was the sun appearing at the end of cycles to the ocean of his enemies army and the moon to the graceful sports of lily-like friends, with beauty brightened by beam-like fame. A store-house of unending compassion this righteous king was a mountain for the assurance of success in the minds of his friends, attached to him since birth.

Verse 5—From him was born king Hemantasena, a bee attached to the lotus-feet of Lord Śiva : having qualities for his only ornaments he was a veritable winter capable of destroying lakes in the shape of foes.

Verse 6—His glories, beautiful as they travelled upto the boundaries of the garden of Indra were seen by Viṣṇu, who regarded them as the current of Milk-ocean, moving through deep love for Lakṣmī ; by Śiva, who was afraid thinking them to be the Ganges, overflowing with currents,

moving backward, and by Brahman, who felt proud taking them to be his own abode, shining with spots of a row of geese.

Verse 7—From him sprang the ruler of Earth Vijaya-sena by name; a paramount monarch of the whole host of kings, he eclipsed Vikramāditya by his real valour and as such, his glories were sung in the cities of the lords of quarters.

Verse 8—As the wives of his enemies moved about in the forest, big pearls, marked with collyrium, rendered wet by tears were torn from their necklaces and being scattered over the earth became besmeared with blood, gushing forth from their feet, cut by Kuśa: these were collected with care by fowlers, eager for a deep embrace of the jar-like breasts of (those) ladies, beautified by the only ornament of necklace of Guñjā seeds.

Verse 9—In order to curb immodesty, king Paraśurāma had to approach every house holding a bow in his hand; this king, however, by incantations, chanted at the time of his coronation-ceremony removed the afflictions of the living world and placed it on the (right) path of modesty.

Verse 10—Like Lakṣmī, the consort of Viṣṇu and Gauri, the wife of Lord Śiva, Vilāsadevī, a crest-jewel of all married ladies was the chief queen of this lord of Earth.

Verse 11—Through merits, accrued from performance of the best types of penances she gave birth to her son

Vallālasena. Unrivalled by excellence of qualities, this unique hero, a lion among princes ascended, after his father, the throne, resembling a mountain-peak.

Verse 12—As the children of his adversaries felt proud as they received mock coronation to kingship from the hands of boys in the residence of forestrangers, they were prohibited with sighs due to filial affection by their terror-stricken mothers, with eyes quivering in joy.

Verse 13—‘Having embraced violently the celestial damsels, purchased at the cost of life, as insignificant as grass, these warriors are rejoicing till the end of cycles in the precincts of Nandana forest’—considering this, kings, rendered fearless by god of love took refuge in the path of sword edge (of this king), ornamented by rows of arches in the shape of lotus—like eyes of heavenly girls.

Verse 14—While giving a golden horse on the day of solar eclipse his mother granted a deed of gift; and the king, also, a veritable cloud, appearing out of season and cooling down the heat of poverty assigned it to learned Ovāsu, having engraved it on copper.

From the victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Śiva, the highly venerable Mahārājādhirāja prosperous Vallālasena, ever remembering the feet of Mahārājādhirāja Vijayasena being in good health duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens,

Rāṇakas, princes, ministers, priests, chief justices, ministers in charge of war and peace, commander-in-chief, keeper of the royal seal, viceroy, Chief Accountant, High Chamberlain, Provincial Governor, Officer-in-charge of Elephants, head of a village-corporation, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king mentioned in the list of superintendents not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of the soil, the Brāhmaṇas and chief among Brāhmaṇas:

Be it known to you that the village of Vāllahiṭṭā, consisting of seven bhu-pāṭakas, seven droṇas, one āḍhaka, thirty-four unmānas and three kākas of land, including dwelling places, canals and wastelands, measured according to Śrī Vṛṣabhaśaṅkaranala, yielding an annual income of five hundred kapardaka-purāṇas, situated within the Svalpa-Dakṣiṇa-vīcī, lying within the jurisdiction of Uttara-Rādha Maṇḍala, belonging to the Vardhamāna-Bhukti and having for its boundaries as follows: to the north of the river Siṅgaṭiā, flowing to the north of the village Khāṇḍayillā,—to the north-west of the same river from the point where it flows to the north of the village Nāḍicā,—to the west of the same river Siṅgaṭiā from the point where it flows to the west of the village Ambayillā,—to the south of the

dyke, forming the southern boundary of Kuḍumvamā, also of the boundary-dyke going to the western direction to the west of Kuḍumvamā, of the cart-track, lying to the south of Āuhāgaḍḍiyā and of the demarcating ridge of earth, which commencing from the cart track to the north of Āuhāgaḍḍiyā goes in a westerly direction to the dyke, serving as the northern boundary of Surakoṇāgaḍḍiākīya,— to the east of the dyke, serving as the eastern boundary of the village Nāḍḍinā and partly to the east of the cart-track, lying to the east of Jalasoṭhī village, as of the cart-track, running upto the river Siṅgaṭiā to the east of the Molāḍondī village—along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue, yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression along with grass, pūti plant and pasture-grounds; not to be entered by Chaṭṭas, and Bhaṭṭas, free from all sorts of dues and along with taxes and tributes of gold, enjoyed by the king—is given by us, by a copper-plate, for as long as the Sun and the Moon endure and the earth lasts according to the principle of Bhūmī-
 cchidra for the enhancement of the merit and fame of myself and my parents as a fee to the preceptor, Śrī Ovāsu-
 devaśarman, son of Laksmidharadevaśarman, grandson of Bhadreśvaradevaśarman, great-grandson of Varāhadeva-
 śarman, who belongs to the Bharadvāja gotra, Bhāradvāja,
 Āṅgīrasa and Bārhaspatya Pravaraśas and is a follower of a

Carana of the Kauthuma Śākhā of the Sāmadeva for the performance of the great-gift in which a golden horse is given away by our mother Vilāsadevī on the occasion of a solar-eclipse on the banks of the Ganges.

Verses 15-20—For translation see other Inscriptions.

Verse 21—In the matter of proclamation of grant of this deed to Ōvasu Harighoṣa, the minister-in-charge of war and peace was appointed announcer by the monarch prosperous Vallālasena, the vanquisher of all kings.

On this sixteenth day of Vaiśākha in the eleventh year (of the king's regime).

Endorsed by the king. Endorsed by the Mahāsāndhivigrahika, the Karaṇa.

Notes

Verse 1—*Āṅgahāra* is a technical term in Indian drama, meaning 'gesticulation' or 'dances', which has 108 sub-varieties: and *lalita* is one of them.

Verse 9—The afflictions are six in number: they are excess of rain, drought, locusts, rats, birds and encamped kings.

Prose portion—The villages Vāllahitṭha, Jalasoṭhī, Khāṇḍayillā, Ambayillā and Molādandī, mentioned in the Inscription have been identified with modern Bāluṣiyā, Jalasoṭhi, Khāruliā, Ambalgram and Murundī. (Journal of the Vāṅgiya-Sāhitya-Parishad, Vol. XVII, pp. 232-34).

Bālutiā is about six miles to the west of Naihāṭī, the find-place of the copper-plate on the northern boundary of the Burdwan district. Ambalgram is a station on the Ahmadpur-Katwa narrow gauge section, connecting the two important stations on the Eastern Railway. A small canal lying to the south and east of the village Bālutiā is regarded as the remnants of the river Singhaṭiā, mentioned in the record.

**No—37. Govindapur Copper-plate of Lakṣmaṇasena
(12th Century A. D.)**

Place: Govindapur, 24-Parganas, West Bengal.

Language: Sanskrit.

Script: The characters belong to a variety of Northern alphabets which may be called the precursors of modern Bengali, and were current in Bengal in the twelfth century A.D.

Metre: Verses 1, 2, 4, 6, 7—Śārdūlavikrīḍita; Verse 3—Vasantatilaka; Verse 5—Śikharinī; Verses 8, 9—Anuṣṭubh; Verse 10—Puṣpīrāgrā; Verse 11—Āryā.

Ref.: Bāṅglār Itihāsa (Second Edition) pp. 327 and 335; Bhāratavarṣa, 1332 B.S. pp. 441-45; Inscriptions of Bengal, Vol. III. 92-98.

Account: In the year 1919 the plate was unearthed when the excavation work of a tank was going on. After discovery it was sent to Pandit Amulyacharan Vidyabhusan

who exhibited it in a meeting of the Vaṅgīya-Sāhitya-
Parīṣat of Calcutta.

Govindapur Copper-plate of Lakṣmaṇasena

Text

1. ओं ओं नमो नारायणाय ॥ विद्युद्यत्त मणिद्युतिः फणितेर्त्वा-
लेन्दुरिन्द्रायु-

2. धं वारि स्वर्ग-तरङ्गिनी सित(सि)-शिरोमासा बलाकावलिः ।
ध्याताभ्यास-

3. समीरणीपनिहितः श्रेयोङ्करोद्भूतये भूयाद्भः स भवार्ति-ताप-भिदु-

4. रः शम्भोः कप(र्ह)म्बुदः ॥ (1) आनन्दोम्बुनिधौ चक्रोरनिकरे
दुष्कच्छिदाल-

5. न्तिको कङ्कारै हतमोहता रतिपतावेकोहमेवेति धीः । यस्यामी
श्रवता-

6. त्मनः समुदयन्त्याशुप्रकाशाज्जगत्सविधान-परम्परापरिणतं ज्योति-
स्तदास्तां मु-

7. दे ॥ (2) सेवावनम्र - नृपकोटि - किरीटरोचिरम्बुल्लसत्पदनलघुति-
चङ्करीभिः (1)

8. तेजोविषज्वरमुपो द्विपतामभूवन् भूमीभूजः स्फुटमधौपधि-नाथवं

9. शे ॥ (3) आकौमार-विकमारकस्वरै दिशि दिशि प्रस्यन्दिभि द्योयशः-
प्राले-

10. यै रिपुराजवह्नानलिनम्लानीः समुन्मीलयम् (1) हेमन्तः स्फुटमेव
शेनज-

11. ननक्षेप्तस्य पुण्यावलीशालेयावलिपाक-पीवरगुणस्तेषां मभूद्रंश

12. यः (जः) ॥ (4) यदीयैरद्यापि प्रचित-भूजतेजःसहचरै यशोभिः
शोभ-

13. न्ते परिधिपरिणद्धा इव दिशः । सतः काशी-लोला-चतुर-
चतुरम्भो-

14. धि-लहरीपरोतो(न्वी) - भ(र्त्तृ)जनि विजयसेनः स विजयी ॥ 3
प्रत्यु

15. -हः कलितम्बदामनलसो वेदायनैकाध्वगः सङ्ग्रामः प्रितज-

16. इमाकृतिरभूद्बलालसेनस्ततः । यश्चेतोमयमेव शौर्यवि-

17. जयी दत्तौषधं तत्तृणादक्षीणा रचयाधकारं वंशगाः स्व-

18. स्मिन् परेषां धियः ॥ 6 संभुक्कान्यदिगङ्गनागणगुणाभो-

19. ग-प्रलोभादिशामीशैरंश-शमर्षणेन घटितस्वतत्प्रभाव-

20. स्फुटैः । दोरुष्म-क्षयितारिसद्गर-रसो रालन्यधर्माश्रयः

21. श्रीमल्लक्ष्मणसेन-भूपतिरतः सौजन्यसीमाजनि ॥ 7 स खलु वि-

22. क्रमपुर-समावासित-श्रीमज्जयस्कन्धावारात् परमेश्वरपरमवै-

23. णव-परमभट्टारक-महाराज(ः)धिराज - श्रीबलालसेनदेवपादानुध्या-

24. त-परमेश्वर-परमनारसिंह-परमभट्टारक-महाराजाधिराज-श्री-

25. मल्लक्ष्मणसेनदेव(ः) कुशली । समुपगताशेष-राजराजन्यक-रा-

26. डी-राणक-राजपुत्र-राजामाल्य-महापुरोहित-महाधर्माध्यक्ष-

27. महासान्धिविग्रहिक - महासेनापति - महामुद्राधिकृत - अन्तरङ्ग-
घृहदुपरि-

28. क-महाक्षपटलिक-महाप्रतीहार-महाभोगिक-महापोलुपति-महागण-

29. स्व-दौसाधिक - चौरोद्धरणिक - नौवलहस्त्यश्व-गोमहिपाजाविकादि-
व्यापृत-

30. क-गौलिमक-दण्डपाशिक-दण्डनायक-विषयपत्यादीनन्यांश्च सकल-
राज-

31. पादोपजीविनोध्यक्षप्रचारोक्तानिहाकोर्त्तितान् चट्ट-भट्ट-जातीया-

32. न् जनपदान् । क्षैत्तकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथार्ह
मानयति

33. बोधयति समादिशति च मतमस्तु भवताम् । यथा श्री-वर्द्धमान-
भुक्तवन्तःपा-

34. ति-पश्चिमखाटिकायां चेतङ्ग-चतुरके पूर्वे जाह्नवी(स्र)वन्ती अर्द्ध-
सीमा । द-

35. क्षिणे लेट्घदेवमण्डपी-सीमा । पश्चिमे डालिम्वचेतसीमा ।
उत्त-

36. -रे धर्म्मनगर-सीमा । इत्थं चतुःसीमावच्छिन्नो तद्देशोय-
संश्रयहा-

37. र-पट्पश्चाशतहस्तपरिमितनलेन सप्तदशउ(शौ)न्मानाधिकपष्टि-भू-

38. श्लोकात्मकः प्रतिद्रोणे पञ्चदश-पुराण-उ(णो)त्पत्तिनियमे वत्सरेण
नवश-

39. तोत्पत्तिकः विहारशासनः सम्पाटविटपः सजलस्थलः सग(त्तिं)परः

40. सशुवाक-नारिकेलः सप्तदशपरधो परिहृतसर्व्वपीढो अ-

41. चट्ट-भट्ट-प्रवेशोऽकिञ्चित्प्रग्राह्यस्तृण-पूति-गोचरपर्यन्तः गोस्वा-

42. मी(मि) देवशर्म्मणः प्रपौताय । चहलदेवशर्म्मणः पौताय ।

(१२)निवासदेव-

43. शर्म्मणः पुत्राय वात्स्यसगोत्राय वात्स्य-ज्यावन-आप्नुवान-श्रीर्ष्वै-
जामदग्न्य-प्रव-

44. राय सामवेदकौधुम-शाखाचरणानुष्ठायिने उपाध्याय - श्रीव्यास -
देवश-

45. र्म्मणे पुण्येऽहनि विधिवदुदकमू(र्व्वै)कं भगवन्तं श्रीमन्नारायण-
भट्टारकमुद्दिश्य मा-

46. तापिलोरात्मनश्च पुण्ययशोऽभिवृद्धये राज्याभिषेकसमये उ(त्त)
सङ्गितत्वात् आचन्द्रा-

47. कञ्चित्समकालं यावद्भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तो-
ऽस्माभिः । तद्भवद्भिः स(र्व्वै)रे-

48. वानुमनन्त (मन्त)व्यं भाविभिरपि नृपतिभिरपहरणे नरकपात-
भयात् पालने धर्म्मगोरवात्—पालनी-

49. यं भवन्ति चात धर्म्मानुशंसिनः श्लोकाः । भूमिं यः प्रतिगृहाति
यश्च भूमिं प्रयच्छति उमौ तौ पुण्य-

50. कर्म्मणो नियतं स्व[र्ग] गामिनो ॥ [४] स्वदत्ता परदत्ता वा
यो हरेत् वसुन्धरां स विप्रायां कृमिर्भुत्वा पि-

51. तृभिः सह पच्यते ॥ [७] इति. कमलदलान्मुविन्दुलोलौ
शियमनुचिन्त्य मनुष्य-जीवितस्य सकलमिदमुदा-

52. हृतस्य बुद्धा नहि पुरुषैः परको[र्त्त]यो विलोप्याः ॥ [10]
श्रीमल्लक्ष्मणसेन-लौणीन्द्रः सान्धिविप्रहि-

53. कं नारायणदत्तमकरोत् व्यासशासने दत्तं ॥ [11] सम्वत् २

Translation

For the English rendering of the verses and first twelve lines of the prose portion see translation of Ānuliā copper-plate of Lakṣmaṇasena.

Be it known to you that the village of Viḍḍāraśāsana, situated in Vetaḍḍa-caturaka in Pāścimakhāṭikā, belonging to Vardhamānabhukṭi, measuring sixty bhū-droṇas and seventeen unmānas, according to the standard of Nala consisting of fifty-six cubits, prevalent in that region and yielding an annual income of nine hundred purāṇas, at the rate of fifteen purāṇas per droṇa delimited by the river Ganges, serving as half-boundary to the east, by the temple of Leṅghadeva to the south, by orchard of pomegranates to the west and by the village of Dharmanagara to the north,

along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Caṭṭas and Bhaṭṭas, along with grass, pūti plant and pasture grounds is given by us by a Copper-plate—being originally granted on the occasion of the Coronation—for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidranyāya for the enhancement of the merit and fame of myself and my parents on this auspicious day after duly touching water and swearing on the name of illustrious Lord Nārāyaṇa to the preceptor Vyāsadevaśarman, son of Śrinivāsadevaśarman, grandson of Cahaladevaśarman, great grandson of Gosvāmidevaśarman of the Vātsya gotra, Vātsya, Cyāvana, Āpnuvān, Aurva and Jāmadagnya Pravaraś and a follower of the Kauthumaśā-khīa-Caraṇa of the Sāmaveda.

(For the English rendering of the customary verses see translation of other Inscriptions.)

In the matter of proclamation of this grant to Vyāsa, the prosperous king Lakṣaṇasena made Nārāyaṇadatta, the minister-in-charge of war and peace, his messenger (dūta), on the second year of the king's regime.

Notes

Verse 4—The reading of the verse is highly corrupt.

The opening line should be read as: ākaumāra-vikasvaraiḥ
and the second half as: Senajanana-kṣetraugha-puṇyāvali-
śāli-ślāghya-pāka etc.

Verse 7—Samarppaṇena should be read as: Samar-
paṇena.

Prose—Sri N. G. Majumdar suggests that the village
of Viddāraśāsana is capable of being identified with the
village Betaḍ in Howrah District.

**No. 38—Mādhāinagar Copper-plate of Lakṣmaṇasena
(12th Century A.D.)**

Place: Madhainagar, Pabna, East Bengal.

Language: Sanskrit

Script: Northern class of alphabets,—precursors of
modern Bengali, as were current in Bengal in the 12th
Century A.D.

Metre: Verses 1, 2, 5, 7, 10, 11—Śārdūlavikrīḍita
Verse 3—Puṣpīrāgrā, Verse 4—Sragdharā, Verse 6—
Mālinī, Verse 8—Vasantatilaka, Verse 9—Upendravajrā,
Verses 12, 13—Mandākrāntā, Verses 14, 15, 16—
Anuṣṭubh.

Ref. : Aitihāsika Citra, Vol. I, Part I (1899) pp. 92-
94 published by Sri P. N. Choudhuri. Journal of the
Asiatic Society of Bengal, Bengal, (N.S.) Vol V (1909) pp.
467. ed. by Sri R. D. Banerji. Inscriptions of Bengal,
Vol III ed. by Sri N. G. Majumdar.

Account: The Copper-plate was discovered by a cultivator in the village of Mādhānagar in the year 1874. This is a single plate measuring 12" by 11¾". It is engraved on both sides and bears a seal containing a representation of Sadāśiva, attached to the top.

(Taken from Inscriptions of Bengal, Ed. by. Sri N. G. Majumdar)

Mādhānagar Copper-plate of Lakṣmaṇasena.

Text

Obverse

1. ॐ ॐ नमो नारायणाय ॥ यस्याऽष्टे शरदम्बुदोरसि सङ्कल्ले-
खेव गोरो प्रिया देहाद्धेन हरिं समाधि-
2. तमभूषस्यातिचित्रं वपुः । दीप्ताङ्गद्युतिलोचनस्रयङ्का धोरं
दधानो मुखं देवतास-निरस्तदानव-
3. गजः पुष्पाब्ज पशाननः ॥ [1*] स्वर्गज्ञाजलपुण्डरीकममृतप्रादार-
धारागृहं शृङ्गारद्रुमपुष्पमोश्वरशि-
4. सालङ्कारमुक्तामणिः । क्षीराम्भोनिधिजीवित (') कुमुदिनी-
मृन्दकवैहासको जीयान्मन्मथराजपौष्टि-
5. कमहाराशान्तिद्विजश्चन्द्रमाः ॥ [2*] लिभुवनजयसम्भूतावबलप्लवः
कतुभिरवाधितसत्तिनोऽमराणाम् । अजनिपत्
6. तदन्वये घरित्तीवलयविश्रुत्सलकीर्णयो नरेन्द्राः ॥ [3*] पौरा-
णीभिः कयाभिः प्रथितगुणगणे वीरसेनस्य
7. वंशे कर्णोत्तुलियाणामजनि कुलशिरोदाम सामन्तसेनः । कृत्वा
निर्व्वीरमुन्वोतलमधिकतरान्तुप्यता ना-

8. कन्या निर्णितो येन युद्धचद्रिपुरुधिरकणाकीर्णधारः [कृ] पाणः ॥ [4]
वीराणामधिदैवतं रिपुचमूमा-...

9. इमल्लमतस्तस्माद्विस्मयणीयरीर्यमहिमा हेमन्तसेनोऽभवत् । क्षीरोदा-
धरवाससो वसुमती देव्या

10. यदीयं यशो रत्नस्येव सुमेरुमौलिमिलितं क्षौमभ्रियं पुष्यति ॥ [5*]
अजनि विजयसेनस्तेजसां राशिर-

11. स्मात् समरविस्मराणां भूयतामेकशेषः । इह जगति विपेहे येन
वंशस्य पूर्वः पुरुष इति सुधाशौ

12. केवलं राजशब्दः ॥ [6*] भूयकं कियदेतदावृतमभूयद्वामन-
स्याद्विणा नागानां कियदाभ्युदयमुर-

13. सालङ्घन्ति गूढाङ्गुयः । एकाहोद्यदनूरश्चति किय[न्मा]न्त-
दप्यम्बरं सस्येतीव यशो हिया त्रिभुव-

14. नं व्याप्यापि नो तृप्यति ॥ [7*] तस्मादशेषभुवनोत्सवकारणैन्दु-
र्ध्वलालसेन-जगतीपतिरुल्लगाम । यः

15. केवलं न खलु सर्व्वनरेश्वराणामेकः समग्रविबुधामपि चक्रवर्ती ॥ [8*]
धराधरान्तः-पुरमौलिरत्न-चा-

16. लुक्क्यभूपालकुलेन्दुलेखा । तस्या प्रियाभूद्बहुमानभूमिलक्ष्मी-
पृथिव्योरपि रामदेवी ॥ [9*]—

17. वसुदेवदेवकसुतादेहान्तराभ्यामिव श्रीमल्लक्ष्मणसेनमूर्तिरजनि
क्षमापालनारायणः ।—

18. यन्मयजन्मनिःसहमिलद्विभ्वानुवचचलात् कृष्टेनाधि...धिक...
कमि...[10*] (आ)

19. सोद् गोडेश्वर-श्रीद्वठहरणकला यस्य कौमारकेलिः कलिद्वे-
नाङ्गनाभि...

20. वे यस्य पूर्व्वः । येनासौ काशिराजः समरभुवि जितो यस्य...
धाराभीर...पा...प्याति...

21. धरणजरजसा निम्नमे काम्मणानि ॥ [11*] आशीमारं तमर-
कृति...
22. मिषदिशामीशितास्ते विमुक्ताः । ह...वपुर्विवलप्य तस्य ति...
ष्टो प्रविष्टाः
23. त हि क्षलियाणां कृपायः ॥ [12*] यतारामद्रुमदलदचा
शैवाल...
24. पुरो सजिता भूः । प्राणान् मुनन्त्यवनिपतयो...[11*] [13*]
25. निर्गते सल्लु धाव्यग्राम-परिसरसमावासितश्रीमहाराजाधिराज...
26. परमभट्टारकमहाराजाधिराज-ध्रीयल्लालसेनदेवपादानुध्यात-श्री...
27.
28.
29.

Reverse

30. विक्रमस्य चोरचक्रवर्तिसाव्येभौम सोमवर्षशप्रदीपराजप्रताप-
नारायण-परम-
31. दीक्षित-परमव्रह्मक्षत्रिय-मुनेरु...क्रीडावधूतमशेषकेलिविह्वलीकृत-
32. लिङ्ग-विक्रमवशीकृत-कामरूप(पा)वनीमण्डलैकचक्रवर्ति ... गौदेश्वर-
परमे-
33. श्वरपरमनारसिंहपरमभट्टारकमहाराजाधिराज-ध्रीमल्लक्ष्मणसेनदेव -
पादा विजयिनः समु-
34. पगताशेपराजराजन्यकराज्ञीराणकराजपुत्रराजामात्यमहापुरोहित -
महाधर्माध्यक्षमहासान्धि-
35. विग्रहिवमहासेनापतिमहासुदाधिकृत-अन्तरङ्गवृद्धदुपरिक्रमहाक्षपट -
लिक-महाप्रतीहार-
36. महाभोगिकमहापीलुपतिमहागणस्थ - दौःसाधिकचोरोद्वरणिक-नौ-
बलहस्त्यश्वगोमहिपाजा

37. विकादिव्यापृतकगौलिमकदण्डपाशिकदण्डनायकविषयपत्त्यादीनन्यांध-
सकलराजपादोपजी-

38. विनोऽध्यक्षप्रचारोक्तानिहाकीर्तितान् चष्टमृजातीयान् जनपदान्
चेलकरान् ब्राह्मणान् ब्रा-

39. क्षणोत्तरान् यथाहं मानयन्ति बोधयन्ति समादिशन्ति च मतमस्तु
भवताम् । यथा श्रीपौण्ड्रवर्द्धन-भु-

40. कल्यन्तःपाति-वरेन्यां कान्तापुरा-वृत्तौ रावणसरसि द्विस्थाने(?)
पूर्वे चङ्गसापाटक-पश्चिमभूः सीमा

41. दक्षिणे गयनगर-उत्तर(गरोत्तर)भूःसीमा पश्चिमे गुणडीस्थिरा-
पाटक-पूर्वभूः सीमा उत्तरे गुणडीदापणिया-द-

42. क्षिणभूः सीमा इत्थं चतुःसीमावच्छिन्नगोयवगोचरायस्य च देव-
ब्राह्मणपाल्य भवद्भिः एक-

43. नवतिखाडिकाधिकभूखाडोशतैकात्मक (को) संवत्सरेण कर्णकाष्ट-
पष्टिपुराणाधिकशत-मूल्योत्पत्तिको दापणिया-

44. पाटकः । सम्पाटविटपः सजलस्थलः सगर्तोपरः सगुवाकनारिकेलः
सह्यद-

45. (शापराधः परि) हृतसर्व्वपीडोऽचष्टमष्टप्रवेशः (अ) किञ्चित्-
प्रमाहस्तृणपूतिगोचरपर्यन्तः दा-

46. (मोदर) देवशर्मणः प्रपौत्राय श्रीरामदेवशर्मणः पौत्राय कुमार-
देवशर्मणः पुत्राय कौशिक-

47. सगोत्राय ... प्रवराय अथर्व्ववेदपैप्पलादशाखाध्यायिने शान्त्या-
गारिक-

48. श्रीगोविन्ददेवशर्मणे विधिवदुदकपूर्व्वकं भगवन्तं श्रीमन्नारायण-
भट्टारकमुद्दिश्य

49. मातापितोरात्मनश्च पुण्ययशोऽभिवृद्धये सप्तविंशधावणदिवसे...
पूर्व्वकमूलाभिषेकः

50. ...ऐन्द्री महाशान्ति...तगति....णिकादि...उत्सृज्याचन्द्राक्ष-
क्षिति-

51. समकालं या (वत् भूमिच्छिद्र)न्यायेन प्रदत्तोऽस्माभिः तद-
भवद्भिः सर्वैरेवानुमन्त-

52. अयं भाविभिरपि नृपतिभिरपहरणे नरकपातमयात् पालने धर्म-
गौरवात् पातनीयं । भवन्ति

53. चात धर्मानुशंसिनः श्लोकाः (i) भूमि यः प्रतिगृह्णाति यश्च
भूमिं प्रयच्छति उभौ तौ पुण्यकर्म-

54. (खौ नियतं स्वर्गगामिनौ ॥ [14*] बहुभिर्व्वसुधा दत्ता) राजभिः
सगरादिभिः यस्य यस्य यदा भूमि-

55. स्वस्य तस्य तदा फलं ॥ [15*] (आस्फोटयन्ति पितरो धरण्यन्ति
पितामहाः) भूमिदोऽस्मत्कुले जातस्स न-

56. आता भविष्यति (ii) [16*]

57. '

58.

Translation

Om Om, Our salutation is to Lord Nārāyaṇa !

May that five-faced Lord Śiva, who holds on his lap the consort Gaurī, resembling a flash of lightning on a piece of autumnal cloud, sustains Hari in the half of his most wonderful body, and bearing a countenance, rendered terrible by the splendour of three eyes, imitating the lustre of dazzling Sun becomes a terror among Gods and thereby subdues elephant like demons—flourish]

Verse 2—May the Moon-God, the priest of king Cupid in the propitiatory ceremony intended to bring in his prosperity,—the full-blown lotus in the waters of the Heavenly Ganges, the shower-bath of volumes of nectar, the flower of the tree of enjoyment, the pearl in the crest-ornament of Lord Śiva, the very life of the Milk-Ocean be victorious—the Moon-God, who alone cause the beds of lilies to blossom !

Verse 3—In his family were born kings, whose fame did not remain confined within the limits of the Earth: by extending sacrifices, that were collected by subjugation of the three worlds they caused the sessional sacrifices of Gods to proceed unhampered.

Verse 4—In the family of Vīrasena, rendered illustrious by legends of the Purāṇas was born Sāmantasena, a head-garland of the host of Kaṇṇāta-kṣattriyas: as he divested the surface of the Earth of all heroes, he became extremely pleased and washed on the Heavenly Ganges his scimitar, the edge of which was besmeared with drops of blood of belligerent enemies.

Verse 5—From him was born Hemantasena of marvellous power and personality: as he had taken the warrior's vow to annihilate the forces of his enemies, he was to the heroes a presiding God. His reputation, stuck to the summit of the mount Sumeru augmented the beauty of a

silken garment of the gem-like Earth having the Milk-Ocean for its apparel of inferior quality.

Verse 6—From him sprang Vijayascna, a bundle of splendour, the foremost of the kings, marching forward in wars : in this world he tolerated the application of the epithet 'king' to the Moon, the progenitor of his race alone.

Verse 7—'Only a small portion of the Earth was covered by the footstep of Viṣṇu, assuming the form of a dwarf ; an insignificant penetration (in the nether regions) is effected by the snakes, devoid of feet, and as such moving on their breasts ; only a little distance is covered by the thighless one (the charioteer of the sun) in course of a day, and that too in space',—taking these into consideration his fame got ashamed, as it were, and did not rest satisfied even after encompassing the three worlds.

Verse 8—From him was born the ruler of the Earth Vallālasena, a moon, spreading festivities in the entire universe : he was the foremost not only of all monarchs, but of all scholars, as well.

Verse 9—Rāmadevī, a crest-gem of the harems of all kings, a moon, belonging to the family of Cālukya kings, and respected (equally) even by the Goddess of fortune and the Earth was his spouse.

Verse 10—From them, who were, as if, none other than Vasudeva and Devakī, assuming different bodies sprang

the monarch Kṛṣṇa, holding the body of the illustrious Lakṣmaṇasena.

Verse 11—The art of forcible seizure of the goddess of fortune, belonging to the lord of Gauḍa was his boyish prank ;...his first...was with the damsels of Kalinga. By him the king of Kāśī was vanquished in the battle-field and ... the original deeds were rendered ... by dusts of feet of....

Verse 12—Ever since his childhood...those rulers of the quarters were set free by him ;.....the scimitar of Kṣātriyas...

Verse 13—Where by the lustre of leaves of trees, growing in pleasure-gardens...the rulers of Earth give up their lives,

From the camp, situated in the vicinity of Dhāryyā-grāma, the lord of Gauḍa, the paramount monarch, the devotee of Viṣṇu, the Right Honourable Mahārājādhirāja Illustrious Lakṣmaṇasena, the foremost of all heroes, the lord of the whole earth, the lamp of the line of the Moon, a veritable Nārāyaṇa endowed with royal glory, the supreme initiated one, the foremost of the Brahmakṣātriyas :....., who smashed Kalinga by his unending sports and brought under subjugation Kāmarūpa by his valour, the unique paramount sovereign in this Earth, ever remembering the feet of Right Honourable Mahārājādhirāja Vallālasena duly honours, informs and orders all members present—

Vassal Kings, feudatory chieftains, queens, Rānakas, princes, ministers, priests, chief justice, minister-in-charge of war and peace, Commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, Provincial Governor, Officer-in-charge of Elephants, Head of a village corporation, officer-in-charge of ecclesiastical affairs, Police officer, Officer connected with the Navy and the Army, Custom receiver, Officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of superintendents, not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of the soil, the Brāhmaṇas and the chief among the Brāhmaṇas:.

Be it known to you that the village of Dāpaṇiyāpāṭakā, situated on Rāvaṇa lake in the Kāntāpura-vṛtti of Varendrī, falling within the jurisdiction of Pauṇḍravardhanabhukti, measuring One Hundred Bhūkhāḍis and sixty-one khāḍikās, and yielding an annual income of one hundred Purāṇas and sixty-eight Kapardḍakas, and meant for the maintenance of Brāhmaṇas and Gods by you and having the four boundaries as follows: to the east the land lying on the western side of Caḍaspaṇiyāpāṭakā, to the south the land lying on the northern side of Gayanagara, to the west, the land lying on the eastern side of Guṇḍiṣṭhirāpāṭakā, and to the north the land lying on the southern side of Guṇḍidāpaṇiyā, along with forest and branches, land and water, pits and

barren tracts, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Caṭṭas and Bhaṭṭas, free from all sorts of dues and along with grass, pūti plants and pasture grounds is made over by us, for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidra for the enhancement of religious merit and fame of myself and my parents on the twenty-seventh day of Śrāvaṇa on the occasion of Āindri Mahāśānti (performed in connection with) first coronation, after duly touching water and swearing on the name of venerable Lord Nārāyaṇa to prosperous Govīndadevaśarmman, the officer-in-charge of the house of propitiatory rites, a son of Kumāradevaśarmman, grandson of Rāmādevaśarmman and great grandson of Dāmodaradevaśarmman, belonging to Kauśika Gotra,...Pravara and a student of the Paippalādaśākhā of the Atharvaveda. So it behoves you all to give your approval to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, this grant should be protected by kings of posterity.

Thus run the verses, enjoining Dharma on this account.

Verses 14, 15, 16—For translation see English rendering of other Inscriptions.

Notes

The Inscription throws new light on the history of the Senas of Bengal. The points revealed by it are detailed below :

(1) Verse no. 4 of this plate is analogous to verse no. 5 of the Deopārā Inscription. The last half, of verse no. 6 of this plate is exactly identical with that of verse no. 16 of the Deopārā Inscription. Verse no. 2 of this plate, containing a fine description of the Moon God has been ascribed to Umāpatidhara in the *Saduktikarṇāmṛta* of Śrīdhara. This makes the tradition, recorded by Merutuṅga in his *Prabandhacintāmaṇi* that Umāpatidhara was a minister of Lakṣmaṇasena probable. This supposition helps us to reconstruct verse no. 12 of the Plate, in which most of the letters have disappeared through corrosion. A few expressions, retained in this verse correspond to those of a

this that, those eight lords have entered his frame in small fragments: ■ scimitar of a Kṣattriya does not strike a surrendering enemy.

(2) Sāmantasena has been described as the 'foremost of Kārṇāṭa-Kṣattriyas and Lakṣmaṇasena has been referred to as the chief Brahmakṣattriya. The Senas hailed from Kārṇāṭa and belonged to the Brahmakṣetri Caste.

(3) Vallālasena was a great scholar. This is corroborated by the ascription of the two works 'Dānasāgara' and 'Adbhutasāgara' to Vallālasena. A few verses attributed to him are found in the Saduktikarṇāmṛta also.

(4) Vallālasena married the daughter of a Cālukya King.

(5) Lakṣmaṇasena deprived the Gauḍa king of his fortune when he was a mere boy during the regime of his father. This Gauḍa king, in all probability was a king belonging to the Pāla dynasty. He vanquished the king of Kāliṅga and brought under subjugation the lord of Kāmarūpa. According to Śrī Majumdar this king of Kāmrūpa was Rāyārideva, grandfather of king Vallabhadeva, whose inscription dated 1184-85 A.D. records the conflict of his grandfather's army with the elephants of Bengal. Śrī Majumdar suggests that the king of Kāśī, defeated by Lakṣmaṇasena may be king Jayacandra.

The villages mentioned in the grant have not been identified.

No.—39. Sunderban Copper-plate of Lakṣmaṇasena
(End of the 12th. Century A.D.)

Place: Sunderban, West Bengal.

Language: Sanskrit

Script:—Proto-Bengali

Metre: Verses 1, 2, 4, 6, 7—Śārdūlavikrīḍita, Verse 3—Vasantatilaka, Verse 5—Śikhariṇī, Verses 8, 9—Anuṣṭubh, Verse 10—Mālinī, Verse 11—Āryā.

Ref.: Essay on Bengali Language & Literature (Bengali) Part II, p. 371 Ed. by Pt. Ramagati Nyayaratna Mitrodaya, Vol I. No. 6 p 37 Ed. by Hiranmoy Mukherji Bhārati, Vol. IV, pp 495-462 Ed. by Kailascandra Sinha Inscriptions of Bengal, Vol. III, pp 169—172 Ed. by Sri Nanigopal Majumdar.

Account: The Copper-plate was discovered sometime about the year 1868 by Late Babu Haridas Dutt, Zamindar of Majilpur in excavating a tank in the village of Bakultala to the south of Kasinagar in the Diamond Harbour Sub-Division of the district of 24-Parganas (Bhāratavarṣa, 1332 B.S., p. 622). Unfortunately the Copper-plate was lost soon after its discovery. Sri Majumdar says: 'This appears to have been a single plate engraved on both sides, bearing the seal of Sadāśiva soldered to the top.'

Sunderban copper-plate of Lakṣmaṇasena.

. Abstract of Text

स खलु श्रीविक्रमपुरसमावासितश्रीमञ्जयस्कन्धावारात् महाराजाधि-
राज-श्रीवज्रालसेनपादानुध्यातपरमेश्वरपरमनारसिंहपरमभट्टारकमहाराजाधिराजः

श्रीमल्लक्ष्मणसेनदेवः (कुशलो) (समुपगताशेष) राजराजन्यकराहोराणक-
 राजपुत्रराजामात्य पुरोहित - धर्माध्यक्षमहासान्धिविग्रहिक - महासेनापति-महा-
 मुद्राधिकृतअन्तरङ्गवृहदुपरिकमहाक्षपटनिकमहाप्रतीहार - महाभोगिकमहापीलु-
 पतिमहागणस्थ - दौःसाधिक - चैरोद्धरणिकनौवलहस्यश्वगोमहिपाजाविकादि -
 व्यावृत्तकगीलिमकदण्डपाशिकदण्डनायकविषयपत्यादीन् अन्याश्च सकलराजपादो-
 पजीविनोऽप्यक्षप्रचारोक्तानिहाकीर्तितान् चटभटजातीयान् जनपदान् क्षेत्रकरान्
 ब्राह्मणान् ब्राह्मणोत्तरान् यथाहं मानयति बोधयति समादिशति च । मतमस्तु
 भवतां यथा पौण्ड्रवर्द्धनमुक्यन्तः-पातिस्त्राडीमण्डले कान्तल्लपुरचतुरके पूर्व्वे
 शान्त्यागारिकप्रभाम्शशासनं सोमा दक्षिणे चित्ताडिखाताडं सोमा पश्चिमे
 शान्त्यागारिक-रामदेवशासनं-पूर्व्वपारवः सोमा उत्तरे शान्त्यागारिक-विष्णु-
 पाणिगडोली-केशवगडोलीभूमि सोमा इत्थं चतुःसीमावच्छिन्नः श्रीमदुग्रमाधव-
 पादीयस्त्वम्माहित द्वादशाङ्गुलाधिकहस्तेन (?) द्वार्तिशदस्तपरिमितोन्मानेनो-
 धस्तया सार्द्धं काकिणीद्वयाधिकतयोर्विशत्युन्मानोत्तरखाडिकसमेतः भूद्रोणतयात्मकः
 सम्वत्सरेण पञ्चाशत्पुराणोत्पत्तिकः सवास्तुचितः मण्डलप्रामोयः कियानपि
 भूभागः सम्पादविदपः सजलस्थलः सगतोपरः सगुवाकनारिकेलः सद्यदशापराधः
 परिहृतसर्व्वपीडोऽचटभटप्रवेशोऽकिञ्चित्प्रमाहस्तृण्यूतिगोचरपर्यन्तः जगद्धर-
 देवशर्मणः प्रपौत्राय नारायणधरदेवशर्मणः पौत्राय धरदेवशर्मणः पुत्राय
 गर्गसंगोत्राय अत्रिरोवृहस्पत्युशनगर्गभरद्वाजप्रवराय श्रुग्वेदाश्वलायन -
 शाखाध्यायिने शान्त्यागारिकश्रीकृष्णधरदेवशर्मणे पुण्येऽहनि विधिवदुदक-
 पूर्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापितोरात्मनश्च पुण्यय-
 शोऽभिरुद्धये उत्सृज्याचन्द्रार्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन
 ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः । तद्भवद्भिः सर्वैरेवानुमन्तव्यं भाविमिरपि
 नृपतिभिरपहरणे नरकपातभयात् पालने धर्मगौरवात् पालनीयम् ॥

भवन्ति चात्त धर्मानुरांसिनः श्लोकाः ॥

भूमिं यः प्रतिष्ठाति यश्च भूमिं प्रयच्छति ।

यमो तौ पुण्यकर्मणो नियतं स्वर्गगामिनौ ॥

खदत्तां परदत्तां वा यो हरेत् वसुन्धरां ।

स विष्टायं कृमिर्भूत्वा पितृभिः सह पच्यते ॥

इति कमलदलाम्बुविन्दुलोलां त्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुध्वा नहि पुरुषैः परकोत्तयो विलोप्याः ॥

श्रीमल्लदमणसेनदौणोन्द्रो सान्निविप्रहिर्कं नारायणदत्तमकरोत् कृष्णधरस्य
शानने दत्तं ॥

सं १ माघदिने १०थो नि महासा नि ॥

Translation

Verse 1-7—For Translation see English rendering of the Anulia Copper-plate Grant of Lakṣmaṇasena.

From the Victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Narasimha, the highly venerable Mahārājādhirāja prosperous Lakṣmaṇasena, ever remembering the feet of Mahārājādhirāja Vallālasena, being in good health duly honours, informs and orders all members present—vassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, priests, chief justice, ministers-in-charge of war and peace, commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, provincial governor, officer-in-charge of elephants, head of a village corporation, officer-in-charge of ecclesiastical affairs, police officer, connected with the navy and army custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of

superintendents, not specified here, people of the class of Cātṭas and Bhātṭas, tillers of soil, the Brāhmaṇas and the chief among Brāhmaṇas :

Be it known to you that, a plot of land of the village Maṇḍalāgrāma, along with a homestead, measuring three Bhūdroṇas, one Khādikā, twenty-three Unmānas and two and a half Kākinīs, according to the standard of thirty-two cubits being equal to one Unmāna and one cubit being equal to twelve aṅgulas and yielding an annual income of fifty Purāṇas, lying within the jurisdiction of Kāntallapura-Caturaka, belonging to Khādī-maṇḍala of the Pauṇḍra-vardhana-Bhukti, and having for its boundaries—the land granted to Prabhāsa, the priest-in-charge of the room where propitiatory rites are performed to the East, half of Citāḍī canal to the south, the eastern side of the land granted to Rāmadeva, the priest-in-charge of the room where propitiatory rites are performed to the west, the land belonging to Viṣṇupānī Gaḍoli and Keśava Gaḍoli, both such priests-in-charge to the north—along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, along with grass, pūti plant and pasture grounds, not to be entered by Cātṭas and Bhātṭas, free from all sorts of dues is given by us for the period of duration of the Moon, Sun and the Earth by a Copper-plate, according to the principle of

Bhūmicchidra for the increase of merit and fame of myself and my parents on this auspicious day having duly touched water after remembering Lord Nārāyaṇa to Kṣṇadhara-devaśarmman, the priest-in-charge of the room where propitiatory rites are performed, son of Narasiṃhadharadevaśarmman, grandson of Nārāyaṇadharadevaśarmman, and great grandson of Jagaddharadevaśarmman, belonging to Gārgya Gotra, Āṅgirasa, Bṛhaspati, Uśanas, Garga and Bharadvāja Pravara and a student of the Āśvalāyana Śikhā of the R̥gveda.

Therefore, it behoves you all to give your assent to it. Through fear of going to Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter :

Verses 8-10—For Translation see English rendering of other Inscriptions.

Verse 11—In the matter of proclamation of this grant to Kṣṇadhara, the illustrious Lakṣmaṇasena, the Indra of the Earthly region appointed as messenger Nārāyaṇadatta, minister-in-charge of War and Peace.

On this tenth day of Māgha in the second year of the king's regime. Endorsed by the illustrious king. Endorsed by the Mahāsāndhivigrahika.

No. 40—Tarpanadīghi Copper-plate of Lakṣmaṇsena.
(12th. Century A.D.)

Place: Tarpanadīghi, West Dinajpur, West Bengal.

Language: Sanskrit.

Script: The characters belong to a variety of the northern alphabets which may be called the precursors of modern Bengali, as current in the North-Eastern India in the 12th. century A.D.

Metre: Verses 1, 2, 4, 6, 7, 8—Śārdūlavikrīḍita, Verse 3—Vasantatilaka, Verse 5—Śikharinī, Verses 9, 10, 11—Anuṣṭubh, Verse 12—Mālinī, Verse 13—Āryā.

Ref.: Journal of the Asiatic Society of Bengal, Vol. XLIV (1875), Part 1, pp. 11; Journal of the Vaṅgīya-Sāhitya Pariṣat, Vol. XVII, pp. 135; Epigraphia Indica, Vol. XII, pp. 6; Inscriptions of Bengal, Vol. III, pp. 99-105.

Account: The Copper-plate was found in course of re-excavating an old tank during the scarcity of the year 1873-74, to the north of Tarpanadīghi, or Tapandīghi, which is the largest tank in the district of Dinajpur, about six miles to the south of Gangarampur Police Station in the Balurghat Sub-division.....Under circumstances which are not recorded, the plate after its discovery came into the possession of Sir William Le Fleming Robinson, Bart., of Gloucestershire, England, whose nephew

Sir Ernest Robinson brought it to Calcutta and sold it to the
Vaṅgiya Sāhitya Paṇṣat.

(Taken from Inscription of Bengal, Vol. III

Ed. by N. G. Majumdar)

Tarpanadīghi copper-plate of Lakṣmaṇasena.

1. ॐ ॐ नमो नारायणाय ॥ विद्युत्त मण्डितः फणितेर्वा-
लेन्दुरिन्द्रायुधं वा-

2. रि स्वर्गतरङ्गिणी सितशिरोमाला वलाकावलिः । ध्यानाभ्यास-
समीरणोपनिहितः

3. श्रेयोऽङ्कुरोद्भूतये भूयाद्भः स मवर्त्तितापभिदुरः शम्भोः कपर्दीम्युदः ॥
[1] आ-

4. नन्दोम्युनिधो चक्रोरनिकरे दुष्खच्छिदात्मन्तिकी वहारे हतमोहता-

5. रतिपतावेकोऽहमेवेति धीः । यस्यामी अमृतारमनः समुदयन्त्याशु
प्रका-

6. शाश्वतलिप्यानपरम्परापरिणतं ज्योतिलदास्ताम्मुदे ॥[2] सेवावन-

7. व्रतपकोटिकिरीटरोचिरम्यु(म्बू)लसत्पदनसद्युतिबल(ल)रीभिः ।

तेजो-

8. विपज्वरमुपो द्विपतामभूवन् भूमीभुजः स्फुटमथीपधिनाथवं-

9. शे ॥[3] आकौमारविकखरैर्दिशि दिशि प्रस्यन्दिभिर्दोर्दशः प्रालेय-
ररिरा-

10. जवह्नूलजिनम्लानीः समुन्मीलयन् (I) हेमन्तः स्फुटमेय(व)सेनजनन-
चेत्तौ-

11. धपुण्यावलीशालिष्ठाप्यविपाकमीवरगुणस्तेपामभूदंशजः (II) [4]
यदोदैर-

12. यापि प्रचितभुजतेजःसदचरैर्यशोभिः शोभन्ते परिधिपरि-

13. णद्धा इव दिशः । ततः काधोलीलाचतुरचतुरम्भोधिलहरी-
परीतोर्वी-

14. भर्ताजनि विजयसेनः स विजयो ॥ [5] प्रत्यूहः कलिसम्पदा-
मनलसो वेदा-

15. यनैकाध्यगः सङ्ग्रामः धितजङ्गमाकृतिरभूद्वलालसेनस्ततः । यश्चे-
तोम-

16. यमेव शौर्यविजयी दत्तौपधं तत्क्षणादक्षोणा रचयाश्चकार वशगाः

17. स्वस्तिन् परेषां श्रियः ॥ [6] संभुक्तान्यदिगङ्गनागणगुणाभोग-
प्रलोभादिशा-

18. मोशैरंशसमर्पणेन घटितस्तत्प्रभावस्फुटैः । दोरुम्भदपि-

19. तारिसङ्गरसो राजन्यधर्माश्रयः श्रीमल(ल)क्ष्मणसेन-भूपतिरतः
सौ-

20. जन्यसोमाजनि ॥ [7] शश्वद्वन्धनभयाव्वि(द्वि)मुक्तविषयास्तन्मात-
निष्ठीकृतस्त्वान्ता या-

21. न्तु कथन्न नाम रिपवस्तस्य प्रयोगाल्लयम् । यैरात्मप्रतिबिम्बिते-
ऽपि निपतत्पक्षेऽपि

22. चक्षुष्येप्यद्वैतेन यत्स्वतोऽपि सपरो देवः परं वीक्ष्यते ॥ [8] सा
रलु धीविक-

23. मधुरसमावाप्ति(सि)त - श्रीमन्मयस्कन्धावारात् महाराजाधिराज-
धीवलालसेन-

24. देवपादानुध्यात-परमेश्वरपरमवैष्णवपरममहारकमहाराजाधिराज-

25. श्रीमल(ल)क्ष्मणसेनदेवः कुशली । समुपागताशेषराजराजन्य-
वराक्षी-

26. राणकराजपुत्रराजामात्यपुरोहितमहाधर्माध्यक्षमहासान्धिविग्रहि-

27. कमहासेनाश्रितिमहायुदाधिकृत-आन्तरङ्गवृहदुपरिकमहानृपटलिक -

Reverse

28. महाप्रतीहारमहामोगिकमहापीलुषतिनहाणस्थदौस्ताधिकचौरो-
29. दरणिर्नावलहस्त्यधमोमहिषाजाविकादिव्यापृतकगौलिमकदण्ड-
पाशि-
30. कदण्डनायकविषयपत्ता(त्वा)दीन् नन्यांश्च सकलराजपादोपजीवि-
नोध्यक्षप्र-
31. चारोक्कानिहाक्रीर्तितान(न्) चट्टमष्टजातीयान् जनपदान् क्षेव-
करांश्च प्रा-
32. द्दक्षान(न्) ब्राह्मणोत्तरान् ययार्ह(र्ह) मानयति बोधयति समा-
दिशति च (1) मतम-
33. स्तु भवतां यथा श्रीपोण्ड्रवर्द्धनभुक्तयन्तःपातिवरेयान् पूर्वं बुद्ध-
विहारीदेव-
34. तानिकरदेया म्मणभूम्याढावापपूर्व्वालिः सीमा । दक्षिणे निषड-
हार-पु-
35. प्करिणो सीमा । पश्चिमे नन्दिहरिपाकुण्डी सीमा (1) उत्त(त)रे
मोहानखाडीसीमा । इ-
36. थं (थं) चतुःसीमावच्छिन्नस्तत्त्वत्यदेशव्यवहारनलेन देवगोपधाद्य-
सारभूवहिः
37. पयोन्मानाधिकविशत्युत्तराडावापशतैकात्मकः संन्व(व)त्सरेण कव-
रैकपु-
38. राणमार्दशतैकोत्पत्तिद्यो वेल्हिटो-प्रामोयभूभागः सफाटविटपः
39. सजलस्थलः सगत्तांवरः सगुवावनारिकेलः सद्यदशापराधः परि-
40. ह(ह) तसव्यर्षांमोऽद्यमद्यप्रवेशोऽकिषितप्रमाह्यस्तृणतृतिगोचर-
41. पर्यन्तः हुताशनदेवशर्मणः प्रपौताय मार्कण्डेयदेवशर्मणः पौत्राय
ल-
42. क्षमीपरदेवशर्मणः पुत्राय भारद्वाजसगोत्राय भरद्वाज-भ्रात्रिरम-

43. बार्हस्पत्यग्रनराय सामवेदकौशुमशाखाचरणानुष्ठायिने हेमाश्वर-
 44. धर्महादानाचार्य-श्रीईश्वरदेवशर्मणे पुण्येऽहनि विधिवदुदकपू-
 45. र्व्वकं भगवन्तं श्रीमन्नारायणमष्टारकमुद्दिश्य मातापितोरात्मनश्च पु-
 46. ण्ययशोभिवृद्धये दत्तहेमाश्वद(श्वर)धर्महादाने दक्षिणाते(त्वे)
 नोत्सृज्य श्रा-

47. चन्द्रार्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य
 प्र-

48. दत्तोऽस्माभिः ॥ तद्भवभिः(द्भिः) सर्व्वरेवानुमत्त(न्त)व्यम् ।
 भाविभिरपि नृपति-

49. भिरपहरणे नरकपातभयात् पालने धर्मगौरवात् पालनीयम् ।
 भ-

50. वन्ति चास्य धर्म्मालुश(शं)सिनः श्लोकाः । बहुभिर्बन्धुधा दत्ता
 राजभिस्सगरादिभिः ।

51. यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ [9] भूमि यः प्रति-
 गृह्णाति यश्च भूमिं प्रय-

52. च्छति । उभौ तौ पुण्यकर्म्मणौ नियतं स्वर्गगामिनौ ॥ [10]
 स्वदत्तां परदत्ताम्वा यो हरे-

53. स वसुन्धराम् (1) स विष्ठाया(यां) कृमिर्भूत्वा पितृभिस्सह
 पच्यते ॥ [11] इति कमलदला-

54. म्बुर्वि(वि)न्दुलोलां धियमनुचिन्त्य मनुष्यजोविस्तथ । सकलमिद-
 मुदाहृत्य बुद्ध्वा न

55. दि पुरुषैः । परकीर्त्तयो विलोप्याः ॥ [12] श्रीमल्लचमणसेनो-
 नारायणदत्त-सान्धिविग्रहिकं

56. इह ईश्वरशासनदाने दूतं व्यधत्त नरनाथः ॥ [13] सं २ भाद्रदिने
 २८ श्री नि महासा नि ॥

Translation

Verses 1-7—For English rendering see translation of Ānuliā Copper-plate of Lakṣmaṇasena.

Verse 8—Why should not his enemies, who withdrawing quickly from their own territories through fear from imprisonment contemplated that perfect paramount monarch so much that he was uniformly noticed even in their own reflections, dropping leaves and rustling grass-blades perish through his controlling power ?

Prose portion—May it be approved by you: that the plot of land, lying within the jurisdiction of Velabīṣṭhī, situated in Varendrī, belonging to Puṇḍravardhanabhukti, having for its four boundaries as follows: to the east the eastern boundary dyke of one āḍhāvāpa of rent-free extremely fertile land belonging to the deity of Buddhist monastery, to the south the Nicaḍahāra tank, to the west the Nandiharipākunḍī, to the north the ditch called Mollāna, measuring One Hundred and Twenty āḍhāvāpas and five unmānas, excluding such useless land as the road leading to a temple and cart-track, and yielding an annual income of One Hundred and fifty Kapardakapurāṇas, along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Catṭas and Bhaṭṭas, free from all dues, along with grass, pūti plant and pastures is

granted by us by a Copper-plate for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidranyāya for the enhancement of the merit and fame of myself and my parents on this auspicious day after duly touching water and swearing on the name of illustrious God Nārāyaṇa, as fee for ceremony of the great gift in which golden horse and chariot were given away, to the preceptor of this great act of bestowal illustrious Īśvaradevaśarman, son of Lakṣmīdharaśarman, grandson of Mārkaṇḍeyaśarman, great grandson of Hutāśanaśarman, belonging to the Bhāradvāja Gotra, Bhāradvāja, Āṅgīrasa and Bārhaspatya Pravaraś and a follower of the Kanthuma Śākha-caraṇa of the Sāmaveda.

Therefore, it behoves you all to give your assent to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter:

Verses 9, 10, 11, 12—See English rendering of other Inscriptions.

Verse 13—In the matter of proclamation of this grant to Īśvara the prosperous Lakṣmaṇasena made Nārāyaṇadatta, the minister-in-charge of war and peace his messenger (dūta).

On this twenty-eighth day of Bhādra in the second year of the king's regime. Endorsed by the illustrious King. Endorsed by the Mahāsāndhivigrahika.

Notes

Verse 8—Śrī Majumdar finds out pun in almost every word of the verse. He suggests a second meaning of the verse, which is as follows:

‘Why should not his passions (rāpavaḥ) being completely withdrawn from worldly objects (vimukta-viṣayāḥ), for fear of the bondage (bandha, which human flesh is heir to), and being limited by the (five) tanmātras, attain repose (laya), on account of his perfect yoga practices (Prayoga)? For it is through these (passions) that, in spite of the reflection (of the Mīnd) on self, the God, who has the Universal Soul within Himself, is perceived everywhere nondually (advaitena) even on the dropping leaf and rustling grass-blade.

Line 33-34—The reading: Buddhavihātīdevatānikatādeyā mmanabhūmyādhāvāpapūrvvālīḥ Sīmā appears to be corrupt. ‘Mmanabhūmy’ should be read as ‘maṇībhūmy’. Śrī Mazumdar suggests the reading ‘mālabbhūmy’, which means ‘table-land’.

No. 41—Anuliā Copper-plate of Lakṣmaṇasena

-(12th Century A.D.)

Place: Ānuliā, Nadia, West Bengal

Language: Sanskrit

Script: Brāhmī, as current in the North-Eastern India in the 12th. century A.D.

Metre: Verses 1, 2, 4, 6, 7, 8, 10—Śārdūlavikīṭḍita ; Verse 3—Vasantatilaka ; Verse 5—Śikharinī ; Verses 9,

14—Puspitāgrā ; Verses 11, 12, 13—Anuṣṭubh ; Verse 15—Āryā.

Ref. : Aitihāsika Citra, Vol. I, Part II (Rājshāhī, 1899) pp. 277-300, Journal of the Asiatic Society of Bengal, Vol. LXIX (1900) pt. I, pp. 61-65, Inscriptions of Bengal, Vol. III, pp. 81-21.

Account : The Copper-plate was unearthed in 1898 in a village called Ānuliā near Rānāghat in the Nadia district of Bengal. Śrī Nanigopal Majumdar edited it from the original Copper-plate deposited in the Museum of the Varendra Research Society.

Ānuliā Copper-plate of Lakṣmaṇasena.

Text

1. ॐ ॐ नमो नारायणाय ॥ विद्युद्युक्त मणियुतिः कण्ठिपते-
ष्वालेन्दुरिन्द्रायुधं वारि
2. स्वर्ग-तरङ्गिणी सितशिरोमाला यलाकावलिः । ध्यानाभ्यास-
मीरणोपनि-
3. हितः श्रेयोदुरोद्धूतये भूयाद्भः स भवार्ति-त्तापभिदुरः शम्भोः
कपर्दाम्बुदः ॥ [1]
4. आनन्दोन्मुनिधौ चकोर-निकरे दुष्खच्छिदात्मन्तिकी कङ्कारे हतमोहता
रति-
5. पतावेकोऽहमेवेति धीः । यस्यामी अमृतात्मनः समुदयन्त्याशु-
प्रकाशाब्जगल-
6. क्षि-ध्यानपरम्परापरिणतं ज्योतिस्तदास्वाम्मुदे ॥ [2] सेवावनम्र-
नृपकोटि-किरी-

7. ट-रोचिरम्बूलसत्पद-नखद्युति-वह्नीरभिः । तेजोविप-ज्वर-मुपो
द्विपताम-

8. भूवन् भूमोभुजः स्फुटमथौपधिनाथ-वंशे ॥ [3] आ-कौमार-विकल-
रैर्दिशि दि-

9. शि प्रस्यन्दिभिर्दोयैशः-प्रालेयै रिपुराज-वक्त्रनलिन-म्लानीः समुन्मी-
लयन् । हे-

10. मन्तः स्फुटमेव सेन-जननक्षेत्रीय-पुरयावलीशालिष्ठाध्यविपाक-
पीवरगुणस्ते-

11. पाममूदंशजः ॥ [4] यदीयैरद्यापि प्रचितभुजतेजस्सहचरैर्य-
शोभिः शोभन्ते

12. यरिधि-परिणद्धा इव दिशः । ततः काञ्ची-लीला-चतुर-चतुरम्भो-
धिलहरी-परीतोर्वी-

13. भर्ताजनि विजयसेनः स विजयी ॥ [5] प्रत्यूहः कलिसम्पदा-
मनलसो वेदायनेकाध्वगः

14. सङ्ग्रामः धित-जङ्गमाकृतिरभूद्बलालसेनस्ततः । यश्चेतोमयमेव
शौर्यविजयी

15. दत्तवीपधं तत्क्षणादक्षोणा रचयाश्चकार वशगाः स्वसिन् परेषां
धियः ॥ [6] सम्भुक्ता-

16. न्यदिगङ्गनागण-गुणाभोगप्रलोभादिशामोशैरंश-समर्पणेन धटित-
स्तत्तत्प्रभाव-स्फु-

17. टैः । दोरुमक्षपितारि-सन्नररसो राजन्यधर्माश्रयः धीमल्लक्ष्मणसेन-
भूपतिर-

18. तः सौजन्यसीमाजनि ॥ [7] आम्नायः प्रणिनाय यानि मुनयो
यान्यस्मरन् संस्तुतान्या-

19. चारेषु च यानि तानि ददिरे दानानि दैन्यद्रुहा । हीणत्वे च
तथाप्यनेन नियमं का-

20. लेषु संख्याततान्देयेष्वर्थिनमन्तरेण च फलारांसां विधौ
श्रवता ॥ [8] समयमपि स-

21. मुदतं नुमस्तं तदसि-महौपधमुदभूव यत् । भवति परपुर-
ग्रवेश-सिद्धिः कर-धि-

22. धृते सकृदेव यस्य मूले ॥ [9] यान् सम्बन्ध्य जगत्त्रयो-वितरणे
मित्ते ध्वलिर्व्यारितो यैः स-

23. क्कम्य न गङ्गया क्षणमपि स्वर्गोपि संसर्प्यते । तानुच्चैरतिशायि-
शालिवसुधाना-

24. राम-रम्यान्तरान्विप्रेभ्योयमदत्त पत्तनगणान् भूमिपतिर्वभूयसः ॥
[10] स खलु श्रीवि-

25. क्रमपुर-समावासितश्रीमज्जयस्कन्धावारात् । महाराजाधिराज-
श्रीवज्जालसेन-

26. देवपादानुध्यात - परमेश्वर - परमवैष्णव-प(र)मभट्टारक-महाराजा-
धिराज-श्रीम-

27. क्लृप्तमणसेनदेवः कुशली समुपगताशेपराज-राजन्यक-राज्ञी-राणक-
राजपु-

28. स-राजामाल्य - पुरोहित - महाधर्माध्यक्ष - महासान्निधिप्रदिक-
महासेनापतिः ,

29. महामुद्राधिकृत-अन्तरङ्गवृहदुपरिक-महाक्षपटलिक - महाप्रतीहार-
महा-

30. भोगिक-महापीलुपति-महागणस्थ-दौस्साधिक-चौरोद्वरणिक-नौवल-
ह-

31. स्तम्भ-गोमहिषाजाविकादि-व्यापृतक-गौलिमक-दण्डपाशिक-दण्ड -
नायक-विप-

32. यपलादीन् । अन्योश्च सकलराजपादोपजीविनोऽप्यक्ष-प्रचारोक्ता-
निहाकी-

33. तितान् । चट्ट-भट्टजातीयान् जनपदान् । चेतकरौथ ब्राह्मणान्
ब्राह्मणोत्तरान् यथा-

34. हं मानयति बोधयति समादिशति च । मतमस्तु भवतां । यथा
श्रीपौण्ड्रवर्धन-भुक्तयन्तः-

35. पाति-व्याघ्रतट्याम् । पूर्वे अश्वत्थवृक्षः सीमा । दक्षिणे
जलपिक्ता सीमा । पश्चिमे शा-

36. न्तिगोपीशासनं सीमा । उत्तरे माक्षामधवाटी सीमा । इत्थं
चतुःसीमावच्छिन्नं वृषभश-

37. इर-नलेन सकाकिनीक - सप्तखिण्डुन्मानाधिकाढावापान्वित-नव-
द्रोणोत्तर-भू-पाट-

38. कैकारमकं संवत्सरेण कपर्दक-पुराणशतैकोत्पत्तिकं माथरखिड्या-
खण्डक्षेत्रं समा-

39. ट-विटपं सजलस्थलं सगर्तोपरं सगुवाक-नारिकेलं सस्रदशापरार्धं
परिहृत-सर्व्व-

40. पीडं अचट्ट-भट्ट-प्रवेशं अकिञ्चित्प्रमाद्यं तुण-पूति-गोचरपर्यन्तं
विप्रदासदेव-

41. शर्मणः प्रपौताय शङ्करदेवशर्मणः पीताय देवदासदेवशर्मणः
पुताय कौ-

42. शिक-सगोताय विधामित्त-बन्धुल-कौशिक-प्रवराय यजुर्वेद-कारव-
शाखाध्यायि-

43. ने पण्डित-श्रीरघुदेवशर्मणे पुण्येऽहनि विधिवदुदकमूर्ध्वकं भगवन्तं
श्रीमन्ना-

44. रायण-भट्टारकमुद्दिश्य भातापितोरात्मनश्च पुण्ययशोऽभिरुद्धये-
उत्सृज्य आ-

45. चन्द्राक्षरचित्समकालं यावत् भूमिच्छिद्र-न्यायेन ताभ्रशासनीवृत्त्य
प्रदत्तगत्ता-

46. भिः । तद्भवद्भिः सव्वरेवानुमन्तव्यं भाविभिरपि नृपतिभिर
पहरणे नर-

47. कन्पात-भयात् पालने धर्मे-गौरवात् पालनीयम् । भवन्ति चाक्ष
धर्मानुश-

48. सिनः श्लोकाः । भूमि यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति (1)
उभौ तौ पुण्य-

49. कर्माणो नियतं स्वर्गगामिनौ ॥ [11] स्वदत्तां परदत्तां वा यो
हरेत व-

50. सुन्धराम् स विष्ठायां कृमिर्भुत्वा पितृभिस्सह पच्यते ॥ [12]
आस्फोटयन्ति

51. पितरो वल्लयन्ति पितामहाः । भूमिदाता कुले जातस्स नस्त्राता
भवि-

52. व्यति ॥ [13] इति कमलदलाम्यु-विन्दु-लोलां ध्रियमनुचिन्त्य
मनुष्य-जीवितं च

53. सकलमिदमुदाहृतं च बुद्धा न हि पुरुषेः परकीर्तयो विलो-

54. प्याः ॥ [14] श्रीमल्लक्ष्मणसेनो नारायणदत्त-सान्धिविप्रहिकम् ।

55. रघुदेवशासनेऽकृतं दूतं भूमण्डलीवलभित् ॥ [15]

56. सं स भाद्र-दिने ६ महासां नि ॥ श्री नि ॥

Translation

Our obeisance is to Lord Nārāyaṇa !

Verse 1—May the cloud in the shape of the matted lock of Lord Śiva capable of annihilating the heat of affliction of this world, having for its flash of lightning the lustre of jewel of the lord of serpents, for rainbow the new moon, for shower the Ganges and for the rows

of cranes the garland of white skulls, and tossed by air controlled in meditation lead to sprouting of the seed of your welfare !

Verse 2—May that nectar-bodied light, born of the series of contemplation of Atri, at whose sudden appearance in the earth joy appears in the Ocean, complete annihilation of sorrow in groups of Cakoras, removal of slumber in lilies, the feeling of nonpareil in Cupid—lead to your rejoicing !

Verse 3—In the family of that lord of herbs were born kings, who really cured their enemies of the fever of power-poison by creepers of splendour of nails of feet, shining with exudation in the shape of lustre of crowns of crores of kings, bent down in allegiance to him.

Verse 4—A descendant of that line was Hemanta (Sena), who by the frost of his arm's reputation, extending in different directions and developed since boyhood produced paleness in the lotus-faces of his chief adversaries: his qualities attained dexterity in effecting an admirable maturity in crops of rows of merits in the fields of the Sena dynasty.

Verse 5—From him was born victorious Vijayasena, the lord of the Earth, encircled by the waves of four Oceans, expert in displaying grace of a girdle: even to-day the quarters seem to be adorned with garments by his reputation, associated with the strength of his mighty arms.

Verse 6—From him sprang Vallālasena, an obstruction to the fortune of Kali, an untiring follower of the unique path of the Vedas and an incarnation of moving war itself: victorious by valour, he administered mental drug and instantaneously brought under control the undiminished fortune of his rivals.

Verse 7—Next in the line was the prosperous Lakṣmaṇasena, a standard of goodmanliness, who by the heat of his arms extinguished the martial spirit of his enemies: as the lords of the quarters renowned for their distinct personalities created him by contributing parts of their own being desirous of enjoying the expanse of qualities of damsels of directions other than those enjoyed by them, he became the dwelling place of all kingly virtues.

Verse 8—Though shy, that enemy to poverty listened to the rules, concerning grant of gifts to suitors as enjoined in the scriptures and regardless of benefit, accruing from this act, distributed such gifts as the Vedas prescribed, the seers enjoined and the practices in vogue praised.

Verse 9—Our salutation is to that glorious time also in which sprang the power-drug of his sword: ■ soon as it was held at the root, success in entering cities of adversaries was achieved.

Verse 10—This ruler of earth granted a good number of prosperous villages, having lands growing best type of paddy and precincts beautified by gardens: taking these

into consideration Bali was prohibited by his friends to part with the three worlds at that time and being united with these the heavenly abode was not remembered by the Ganges even for a moment.

From the victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Viṣṇu, the highly venerable Mahārājādhirāja prosperous Lakṣaṇasena, ever remembering the feet of Mahārājādhirāja Vallālasena, being in good health duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, priests, chief justice, ministers-in-charge of war and peace, commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, Provincial governor, Officer-in-charge of Elephants, head of a village corporation, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and the army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of superintendents, not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of soil, the Brāhmaṇas and the chief among Brāhmaṇas :

Be it known to you that a plot of land of the village of Mātharaṇḍiyā, measuring one pāṭaka, nine droṇas, one āḍhāvāpa, thirty-seven un mānas and one kākiṇika and yielding an annual income of one hundred Kāparāddaka-

purāṇas, lying within the jurisdiction of Vyāghrataṭī, belonging to Puṇḍravardhana-Bhukti and having for its boundaries the banyan tree on the east, Jalapillā on the south, the village of Śāntigopī on the west and Mālāmañcavāṭī on the north, along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue, yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, along with grass, pūti plant and pasture grounds, not to be entered by Caṭṭas and Bhaṭṭas, free from all sorts of dues is given by us for the period of duration of the Moon, Sun and the Earth by a copper-plate according to the principle of Bhūmicchidra for the increase of merit and fame of myself and my parents on this auspicious day having duly touched water after remembering Lord Nārāyaṇa to the scholar Raghudevaśarman of the Kauśika Gotra, and Viśvāmitra, Bandhula and Kuśika Pravaras, a student of the Kāṇva śākhā of the Yajurveda, a son of Devadāsadevaśarman and grandson of Vipradāsadevaśarman.

Therefore, it behoves you all to give your assent to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter :

For English rendering of verses 11, 12, 13, 14 see English translation of other inscriptions.

Verse 15—In the matter of proclamation of this grant to Raghudeva, the illustrious Lakṣaṇasena, the Indra of the earthly region appointed as messenger Nārāyaṇadatta, minister-in-charge of war and peace. On this ninth day of Bhādra in the third year of the king's regime. Approved by the Mahāsāndhivigrahika. Approved by the illustrious King.

Notes

Verse 2—The form 'duska' occurs also in Tarpaṇa-dighi plate. It should be read as 'duḥkha.'

Verse 8—The correct form should be 'Niyamān kālēṣu samkhyātītān'.

Prose portion—Vyāghrataṭī is described as a Maṇḍala of the Pauṇḍravardhanabhukti in the Khāliampur copper-plate of Dharmapāla and simply as a Maṇḍala in the Nālandā copper-plate of Devapāla. The villages mentioned in the plate have not been identified.

No.—42. Madanapādā Copper-plate of Viśvarūpasena (end of 12th. century A.D.)

Place: Madanapādā, Faridpur, East Bengal.

Language: Sanskrit.

Script: Proto-Bengali, showing the same stage of development as in the Edilpur grant.

Metre: Verse 1—Vasantatilaka, Verses 2, 3, 5, 7, 8, 9, 10, 13, 15, 16, 20—Śārdūlavikrīḍita, Verses 4, 17—

Prithvī, Verses 6, 12—Sragdharā, Verse 11—Puṣpitāgrā, Verses 14, 27—Āryā, Verses 18, 21, 22, 23, 24, 25—Anuṣṭubh, Verse 19—Mandākrāntā, Verse 26—Mālinī.

Ref.: Journal of the Asiatic Society of Bengal, 1896 Part I, pp. 6-15, ed. by Sri Nagendranath Vasu, Inscriptions of Bengal, Vol. III pp. 132-139 Ed. by Sri Nanigopal Majumdar.

Account: The Copper-plate was found by a peasant while digging his field and was given to the land-holder who kept it in his house. It fell subsequently into the hands of Pandit Lakṣmīchandra Sāmkhyatīrtha, who in 1892 handed it over to Sri Nagendranath Vasu for decipherment. This is a single plate engraved on both sides bearing the usual seal representing Sadāśiva at the top.

(Taken from Inscriptions of Bengal, III, Edited by
N. G. Majumdar)

Madanapādā Copper-plate of Viśvarūpasena.

Text

Obverse

ॐ ॐ नमो नारायणाय ॥

1. वन्देऽरविन्दवनवान्धवमन्धकारकारानिवद्धभुवनत्रयमुक्तिहेतुम् । १
पर्यायविस्तृतसि-
2. तासितपत्तयुग्ममुखान्तमद्भुतखणं निगमद्रुमस्य ॥ [1] पर्यायस्त -
स्फटिकाचला वसुमती विश्वविमुदीभवन्मुक्ताकृद्मलमन्धिम-
3. म्बरनदीवन्यावनन्दं नभः । उद्भिन्नस्मितमञ्जरोपरिचिता दिक्कामिनीः
कल्पयन् प्रत्युन्मीलतु पुष्पसायकशो जन्मान्तरं

4. चन्द्रमाः ॥ [2] एतस्मात् क्षितिभारनिःसहसिरोद्वर्गकरमामणो-
विश्रामोदसवदानदोक्षितभुजास्ते भूभुजो जज्ञिरे । येपामग्र-

5. एतस्मात्क्षितिभारनिःसहसिरोद्वर्गकरमामणो-
विश्रामोदसवदानदोक्षितभुजास्ते भूभुजो जज्ञिरे । येपामग्र-

6. स्वयं सुधाकिरणशेखरो विजयसेन इत्याद्यथा । यदग्निस्वधोरणि-
स्फुरितमौलयः क्षमाभुजो दशासनतिविभ्रमं विद-

7. धिरे किलैकैकसः ॥ [4] नीलाम्भोदहसोदरोपि दलयन्मन्मसि
कादम्बिनीकान्तोपि ज्वलयन्मनांसि मधुपक्षिण्योपि सन्वन् भ-

8. यम् । निर्णिक्ताजनसन्निमोपि जनयन्नेतद्धर्मं वैरिणां यस्याशेषजना-
द्भुताय समरे कौक्षेयकः खेलति ॥ [5] ईपनिर्दिशनि-

9. द्राविरहविलसितैश्वैरिभूपालवन्दयानुच्छिद्योच्छिद्य मूलावधि भुव-
मखिलां शासतो यस्य राहः । आसोत्तेजोजिगीषा सह दिव-

10. सकरेणैव दोष्णस्तुलाभूद्भर्त्तावाशोविपाणामजनि दिगधिपैरेव सोमा-
विवादः ॥ [6] खेलत्सङ्गलतापमाज्जनकृतप्रत्यर्थि-

11. दर्पज्वरस्वस्मादप्रतिमल्लकीर्तिरभवद्दलालसेनो नृपः । यस्यायोधन-
सोमि शोणितसरिदुःसञ्चराया हताः संसक्तद्विप-

12. दन्तदण्डशिविकामारोप्य वैरिधियः ॥ [7] श्रीकान्तोपि न
मायया बलिजयी वागीश्वरोप्यक्षरं वक्तुम् नेत्यपटुः कलानिधिरपि

13. प्रोन्मुक्तदोषाग्रहः । भोगीन्द्रोपि न जिह्वयोः परिवृतलैलोक्य-
रेखाद्भुतस्वस्माल्लक्ष्मणसेनभूपतिरभूद्भूलोककल्पद्रुमः ॥ [8]

14. प्रत्युपे निगहस्वर्नैर्निगमितप्रत्यर्थिभूमीभुजा मध्याह्ने जलपानमुक्त-
करटिप्रोद्गालघण्टारवैः । सायं वेशविलासिनीज-

15. नरान्मञ्जीरमञ्जुस्वर्नैर्योनाकारि विभिन्नशब्दघटनावन्ध्यं तिसन्ध्यं
नभः ॥ [9] पूर्वं जन्मशतेषु भूमिपतिना मन्त्रज्य मुक्तिप्र-

16. हं नूनं तेन सुतार्थिना सुरधुनीतोरे हरः प्रोक्षितः । एतस्मात्
कथमन्यथा रिपुवधूवैधव्यवद्वजतो विरुधातक्षितिपालमौ-

17. लिरभवत् श्रोविश्वरूपो नृपः ॥ [10] न गगनतल एव शीतरश्मिः
न कनकभूधर एव कल्पशास्त्री न विबुधपुर एव देवराजो

18. विलसति यत् घरावतारभाजि ॥ [11] वेलायां दक्षिणान्धेर्म्मु-
सलधरगदापाणिसंवासवेद्यां क्षेत्ते विश्वेश्वरस्य स्फुरदसिवर-

19. ग्गारश्लेषगङ्गोर्मिभाजि । तोरोत्सङ्गे त्रिवेण्याः कमलभवमखार-
म्मनिर्व्याजपूते येनोच्चैर्यज्ञयूपैः सह समरजयस्त-

20. म्भमाला न्यधायि ॥ [12] यां निर्माय पवित्रपाणिभयद्वेधाः
सतीणां शिखारङ्गं या किमपि स्वरूपचरितैर्विश्वं ययालङ्कृतम् ।

21. लक्ष्मीभूरपि वाञ्छितानि विदधे यस्याः सपत्न्यौ महाराज्ञी
श्रीताडादेवि तदस्य महिषी साभूतिवर्गोचिता ॥ [13] एताभ्यां शशिशैल-

22. रगिरिजाभ्यामिव बभूव शक्तिधरः । श्रीविश्वरूपसेनदेव प्रतिभट्ट-
भूपालमुकुटमणिः ॥ [14] आकौमारमपारसत्तरमरव्यापा-

23. रतृष्णावशलान्तस्यास्य निशम्य वीरपरिपद्वन्धस्य दोर्विक्रमम् ।
नेदं नेदमिदञ्च नेति चकितैर्दुर्गं प्रविश्य हुतं निर्गच्छ-

24. द्विररातिभूपनिवहैर्भ्राम्यद्विरेवास्यते ॥ [15] कल्पदमारुहकान-
नानि कनकद्वामृद्विभागान्निधिं रत्नानां पुलिनान्तराणि च परि-

25. भ्रम्य प्रयासालसाः । एतत्पादपयोधरप्रणयिनि च्छायाविताना-
श्रले विभ्राम्यन्ति सतामनिद्रविदशोद्भ्रान्ता मनोवृत्तयः ॥ [16]

26. किमेतदिति विस्मयाकुलितलोकप्रालावली - विलोकितविश्रब्ध-
प्रधतजैतजाताभवः । शशास पृथिवीमिमां प्रथितवीरव-

27. र्गर्गप्रणीः ॥ गगर्गयवनान्वयप्रलयकालरुद्रो नृपः ॥ [17] पद्मा-
लयेति या ह्यातिर्लक्ष्म्या एव जगत्तये । सरस्वत्यपि तां लेभे यदानन-

28. कृतालया ॥ [18] आरुह्याभ्रंलिहृष्टहशिखामस्य, सौन्दर्यरेखां
पश्यन्तीभिः पुरि विहरतः पौरसीमन्तिनीभिः । वार्ताकृतैश्च-

29. नवलितैर्विभ्रमं दर्शयन्त्यो दृष्टाः सद्यः क्षणविघटितमरुतैः
कटाक्षैः ॥ 19 एतेनोन्नतवेरमसङ्कटभुवः स्रोतस्वती-

30. सैकतकीडाञ्जोलमरालकोमलकलत्काणप्रणीतोत्सवाः । विप्रेभ्यो
ददिरे महीमधवता नाकप्रतिष्ठाभृतः प्राक् प्र-

Reverse

31. क्रमशालिशालिशबलत्तेतोत्कटाः कर्बटाः ॥ [20] इह खलु
फल्युप्राप्तपरिसरसमावृत्तित-श्रीमज्जयस्कन्धावारात् सम-

32. स्तस्त्रप्रशस्त्युपेत अरिराजवृषभराक्षर-गौडेभर-श्रीमद्विजयसेनदेव-
पादानुध्यातसमस्तस्त्रप्रशस्त्युपेत अरिराज-

33. निःशङ्कशङ्कर-गौडेभर - श्रीमद्वल्लालसेनदेवपादानुध्यातसमस्तस्त्रप्रश-
स्त्युपेत अश्वपतिगजपतिनरपतिराजत्तयाधि-

34. पति-सेनकुलकमलविकासमास्कर-सोमवंशदीपप्रतिपन्नकर्ण-सत्यव्रत -
गाङ्गेयशरणागतवज्रपञ्जर परमेश्वर-

35. र-परमभट्टारक परमसौर-महाराजाधिराज अरिराज - मदनशङ्कर-
गौडेभर-श्रीमल्लदमणसेनदेवपादानुध्या-

36. त अश्वपतिगजपतिनरपतिराजत्तयाधिपति - सेनकुलकमलविकास -
भास्कर-सोमवंशप्रदीपप्रतिपन्नकर्ण-सत्यव्रत-

37. तगाङ्गेय-शरणागतवज्रपञ्जर - परमेश्वर - परमभट्टारक - परमसौर -
महाराजाधिराज-अरिराजवृषभ(ग)ङ्कशङ्कर-

38. गौडेभर-श्रीमद्विभूषणसेनदेवपादा विजयविभूषणः । समुपगता-
शैपरान्यकराशीराणक-राजपुत्र-राजामात्य-भ-

39. हापुरोदित-महाधर्मार्थ्यक्ष-महासान्धिविग्रहिक-महासेनापति-दी-
साधिक-चौरोद्धरणिक्नौबलहस्त्यश्वगोम-

40. हिपाजाविकादिब्यापृत-गौलिमक-दण्डपाशिक - दण्डनायकविषय -
पलादीनन्यांश्च सकलराजपादोपजीविनोऽप्यन्त-

41. प्रवरान् चन्द्रभञ्जरातीयान् ब्राह्मणान् ब्राह्मणोत्तरांश्च यथार्हं मानयन्ति
बोधयन्ति समादिशन्ति विदितमस्तु भवतां य-

42. या पौरुषवर्द्धनमुक्त्यन्तःपाति-यन्त्रे विक्रमपुरभागे पूर्वे अठ्ठाण-
ग्रामजहालभूः सोमा दक्षिणे वारयीपडाग्रामभूः सी-

43. मा पश्चिमे उच्चोकाष्टीग्रामभूः सीमा उत्तरे वीरकाष्टीजहालसीमा
हरथं चतुःसीमावच्छिन्नः पिञ्जोकाष्टीग्राममध्यात् कन्दर्पाशङ्करा-

44. ग्रामीय पदातिश्चधामाकर्षा (?) द्वाविंशत्परायोत्तरती (ति)शतिक
१२२ सहिः सी भूहि ५०० तथा कन्दर्पाशङ्कराराभूमौ नारण्डपग्रामे.....

45. हि १२७ द्वाभ्यां सप्तविंशतिपुराणाधिक सच्छिन्ना पट्शतिकोत्-
पत्तिकपिञ्जोकाष्टीग्रामः सजलस्थलः सफाटविटपः सोधरसगुवाकनारिकेलस्तृणपू-

46. तिपूर्व्वान्त उपरोल्लिखित चतुःसि (सी)मावाच्छिन्नपिञ्जोठाग्रामोऽयं
शिवपुराणोक्त-भूमिदानफ-

47. लप्राप्तिकामनया वत्ससगोतस्य भार्गव-च्यवन-आप्नुवन्श्रौर्ष्व-
जामदग्न्यप्रवरस्य परासरदेवशर्मणः प्रपौताय व

48. त्ससगोतस्य भार्गव-च्यवन-आप्नुवन्-श्रौर्ष्व -जामदग्न्यप्रवरस्य
गन्धेश्वरदेवशर्मणः पौताय वत्ससगोताय भार्गव-

49. च्यवन - आप्नुवन्श्रौर्ष्व-जामदग्न्यप्रवरस्य वनगालिदेवशर्मणः
पुत्राय वत्सगोताय भार्गव-च्यवन-आप्नुवन् ।

50. श्रौर्ष्व - जामदग्न्यप्रवराय धातिपाटकाय श्रीविश्वरूपदेवशर्मणे
श्राद्धणाय विधिवदुत्सृज्य सदाशिवमुद्रया मु-

51. द्रष्टृत्वा भूच्छिद्रन्यायेन चतुर्दशयाब्दीगभाद्रदिना ताम्रशासनीकृत्य
प्रदत्तोऽस्माभिः । यत्न चतुःसीमावच्छि-

52. न सां शासनभूहि ६२७ तद्भवद्भिः सर्व्वैरेवानुमन्तव्यं भाविमिरपि
नृपतिमिरपहरणे नरकपातम्-

53. यात् पालने धर्मगौरवात् पालनीयम् । भवन्ति चात्त धर्मानु-
शंसितः श्लोकाः ॥ आस्फोटयन्ति पितरो वल्गय-

54. न्ति पित्तमहाः । भूमिदोऽस्तकुले जातः स नद्याता भविष्यति ॥२॥
भूमि यः प्रतिगृह्णाति यथ भूमिं प्रयच्छति । समौ

55. तौ पुण्यकर्माणौ नियतं स्वर्गमामिनौ ॥ [22] बहुभिर्ध्वसुधा दत्ता
राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य

56. तस्य तदा फलम् ॥ [23] पष्ठिर्षसहस्राणि स्वर्गे तिष्ठति
भूमिदः । आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ [24] स्वद-

57. तां परदत्तां वा यो हरेत् यमुन्धराम् । स विष्टायां कृमिभूत्वा
पितृभिः सह पच्यते ॥ [25] इति कमलदलाम्बुविन्दुलो-

58. तां प्रियमनुचिन्त्य मनुष्यजीवितध । सकलमिदमुदाहृत्य बुधा
नहि पुरुषैः परकीर्तयो विलोभ्याः ॥ [26] सचिव-

59. शतमौलिलालितपदाम्बुजसानुशासने दूतः । श्रीक्रोपिविष्णुर-
भवत् गौडमहासन्धिविग्रहिकः ॥ 27 श्रीमन्महा-

60. सा करणानि ॥ श्रीमहामहत्तकरणानि । श्रीमत् करणानि ॥
सं १४ आश्विनदिने १

Translation

Verses 1-13—See English rendering of the Edilpur Copper-plate of Keśavasena.

Verse 14—Like Kārtikeya from Śiva and Pārvatī, the illustrious Viśvarūpasena, a crown-gem of adversaries sprang from Lakṣmanasena and his consort Tādādevī (Tāndradevī or Cāndrādevī?).

Verses 15-20—See English rendering of Edilpur Copper-plate of Keśavasena.

Prose portion, containing the names and epithets of kings and list of employees addressed—See English rendering of Edilpur Copper-plate of Keśavasena.

Be it known to you that the village of Piñjokāṣṭī, situated in Vikrampura in Bengal, lying within the jurisdiction of Puṇḍravardhana-Bhukti, bounded by boundaries stated hereinafter,—the embankment of the village Adhapāka to the east, land, belonging to the village Baraipadā to the south, land, belonging to the village Uñcokāṣṭī to the west and the embankment of the village Vīrakāṣṭī to the north is divided into two plots: One situated in the locality called Kaṇḍarpāśaṅkara and yielding an income of five hundred purāṇas and the other situated in the field called Kaṇḍarpāśaṅkarāśa, belonging to locality Nāraṇḍapa, and yielding an annual income of one hundred and twenty-seven Purāṇas, and thus fetches a total annual income of six hundred and twenty-seven Purāṇas. The said village of Piñjokāṣṭī having the aforesaid four boundaries along with land and water, forests and branches, barren lands, betelnut and cocoanut trees, together with grass and pūti plant even is made over by us with a view to acquire the fruits of landgrant as enumerated in the Śivapurāṇa by a Copper-plate charter, affixing the Sadāśiva-seal to it, according to the principle of Bhūmicchidra, having duly consecrated the gift on the...day of Bhādra, in the fourteenth year of the king's regime to the Brāhmaṇa Viśvarūpadevaśarmman, the reciter of moral text, belonging to Vātsyagotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras, son of Vanamālīdevaśarmman of the

Vātsya gotra and the said five Pravaras, grandson of Garbhheśvaradeśmaśarmman, belonging to the same Gotra and same Pravaras, grandson of Parāśaradevaśarmman, having in his turn Vātsya Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras. The land of the village, whose boundaries have been mentioned before fetches an income of six hundred and twenty-seven Purāṇas.

* So it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter:¹

Verses 21-26—See English rendering of other Inscriptions.

Verse 27—In this charter of the king, whose lotusfeet are caressed by the heads of a hundred ministers the minister-in-charge of peace and war of Gauḍa Kopiviṣṇu was the messenger.

Endorsed by the clerk of the prosperous minister-in-charge of war and peace, by the clerk of the prosperous headman, and thereafter by the clerk of the illustrious King.

On this 1st. day of Āṣāḍa in the fourteenth year of the king's regime.

Notes

Verse 13—The reading of the name Lakṣmaṇasena's queen is confusing. Sri Nagendranath Vasu reads it as

'Tāndrādevī': Sri Nanigopal Majumdar, reads it as, 'Tādādevī'. In the Edilpur grant the name 'Cāndrādevī' occurs. The Sāhitya-pariṣad Copper-plate of Viśvarūpasena, again, contains an unusual name, which is 'Taṭṭanā'. It is difficult to say which of these is the correct form of the queen's name.

Verse 17—Viśvarūpasena is eulogised as the day of destruction to a certain line of Muslims. The same appellation is applied to Keśavasena also in the Edilpur Copper-plate.

The portion of the text, containing a description of the village donated, along with its boundaries is extremely corrupt and full of scribal mistakes. It is difficult to find out what is actually intended.

Piñjokāṣṭhī—Sri Vasu identifies the village with Piñjāri, 'a postal village in the Parganāh Koṭālipādā, near the village of Madanapādā, where the grant was found.' Viśvarūpadevaśarmman—The donee of this grant appears to be a brother of Īśvaradevaśarmman, the donee of the Edilpur grant.

**No.—43. Calcutta Sāhitya-Pariṣat Copper-plate
of Viśvarūpasena**

(end of 12th Century A. D.)

Place : Neighbourhood of Dacca, East Bengal.

Language : Sanskrit.

Script : Proto-Bengali.

Metre : Verses 1, 8—Vasantatilaka, Verses 2, 3, 5,

7, 9, 10, 11, 13, 15, 17, 18, 19, 20, 21—Sārdūlavikrīḍita,
Verses 4, 22—Pṛthvī, Verses 6, 14—Sragdharā, Verse 12—
Puṣpitāgrā, Verse 16—Āryā.

Ref.: Indian Historical Quarterly, Vol. II, No. 1
(March 1926) pp. 78-85 ed. by MM. Haraprasad Śāstri,
Inscriptions of Bengal, Vol. III, pp. 140-148, pp. 177-180
Ed. by Sri N. G. Majumdar.

Account: The copper-plate was discovered in 1925.
It is a single plate inscribed on both sides, now measuring
10" × 12½". The plate has suffered from cleavage at the
bottom and in consequence the last few lines of writings
on both sides have disappeared.

(Taken from the Inscriptions of Bengal, Vol. III).

Calcutta Sāhitya-parishat Copper-plate of Viśvarūpasena.

Text

Obverse

ॐ ॐ नमो नारायणाय ॥

1. वन्देऽरविन्दवनवान्धवमन्धकारकारानिवद्धभुवनतयमुक्तिहेतुम् ।

पर्यायविस्तृतसितासितप-

2. क्षयुग्ममुद्यान्तमद्भुतसंगं निगमद्गुमस्य ॥ 1 पर्यस्तस्फटिकाचलां
वसुमतीं विश्वग्विमुद्रोमवन-मुक्ताकुञ्जलमब्धिमम्बरनदीवन्या-

3. वनदं नमः । उद्भिन्नस्मितमध्वरीपरिचिता दिक्-कामिनीः कल्पयन्
प्रत्युन्मीलतु पुष्पसायक्यसो जन्मान्तरं चन्द्रमाः ॥ 2 एतस्मा-

4. त् क्षितिभारनिःसहशिरोदवोकरप्रामणी-विश्रामोत्सवदानदीक्षित-
भुजास्ते भूमजो जज्ञिरे । येषामप्रतिमल्लविक्रमक-

5. भारन्ध-प्रवन्धाद्भुतव्याख्यानन्दविनिद्रसान्द्रपुलकैर्युक्ता सदस्यै-
र्दिशः ॥ 3 अवातरदधान्वये महति तत्र देवः स्वयं सुधा-
6. किरणशेखरो विजयसेन इत्याख्यया । यदङ्घ्रि नखधोरणिस्फुरित-
मौलयः हमाभुजो दशास्यनतिविभ्रमं विदधिरे-
7. किलैकैकशः ॥ 4 नीलाम्मोरुहसोदरोपि दलयन्मर्माणि काद-
म्बिनोकान्तोपि ज्वलत्यन्-मनांसि मधुपस्त्रिगधोपि तन्वन्-भय-
8. म् । निर्णिक्ताजनसन्निभोपि जनयन्नेतद्गमं वैरिणां यस्याशेष-
जनाद्भुताय समरे कौलेयकः खेलति ॥ 5 ईपत्रिंश-
9. निद्राविरहविलसितैर्वैरिभूपालवश्यानुच्छिद्योच्छिद्य मूलावधि भूवम-
लित्तां शासती यस्य राज्ञः । आसीत्तेजोजिगीषा-म-
10. ॥ दिवसकरेणैव दोष्णस्तुलाभूद्वर्तवाशीविपाणामजनि दिगधि-
पैरेव सीमाविवादः ॥ 6 खेलत्खड्गलतापमाज्जन-
11. ॥ हतप्रत्यर्थिदर्पज्वरस्तस्मादप्रतिमल्लकीर्तिरभवद्बलालसेनो नृपः । यस्या-
योधनसीम्नि शोणितसरिहःसधरायां-
12. ॥ इताः संसृक्द्विषदण्डदन्तशिविकामारोप्य वैरिश्रियः ॥ 7 यस्याप्र-
सैन्यचलितेभषटासहस्रसम्पातनिर्हलितपक्ष-
13. परम्पराणाम् । भूमीभुजां भुवमतिलजतां बभूवुः पाथोधितीर-
विधुराणि विलोकितानि ॥ 8 श्रीकान्तोपि न मायया बलि-
14. जयो वागीशरोप्यक्षरं वक्तुं नैत्यपदः कलानिधिरपि प्रोन्मुक्तदोषा-
ग्रहः । भोगीन्द्रोपि न जिह्वागैः परिवृतस्तै-
15. लोकयरेखाद्भुतस्वस्मालक्ष्मणसेनभूपतिरभूद्भूलोक - कल्पद्रुमः ॥ 9
प्रत्युपे निगडखनैर्नियमित-प्रत्यर्थिभूमिभु-
16. जां मध्याह्ने जलपानमुक्कुरटिप्रोद्दालघण्टारवैः । सायं वेश-
विलासिनोजनरणन्मञ्जीरमञ्जुखनैर्येनाकारि
17. विभिन्नशब्दघटनावन्यं तिसन्ध्यं नमः ॥ 10 पूर्व्यं जन्मशतेषु
भूमिपतिना सन्त्यज्य मुक्तिप्रदं नूनन्तेन मुतार्थिना सुरधुनो-

18. तीरे हरः प्रीणितः । एतस्मात् कथमन्यथा रिपुवधूदैधव्य-
वद्धव्रतो विख्यातद्वितिपालमौलिरभवत् श्रीविश्वरूपो-

19. नृपः ॥ 11 न गगनतल एव शीतरश्मिर्नकनकभूधर एव
कल्पशाखो । न विबुधपुर एव देवराजो विलसति यत्न धरा-

20. बतारभाजि ॥ 12 याद्व चारणहस्तकाण्डसदृशौ वक्षः शिला-
संहर्तं वाणाः प्राणहरा द्विपा मद्जलप्रम्यन्दिनो दन्तिनः । यस्यै-

21. तां समराक्षसप्रणयिनी कृत्वा स्थितिं वेधसा को जानाति कुतः
कृतो न वसुधाचक्रेऽनुरूपो रिपुः ॥ 13 चैलायां दक्षि-

22. गान्धेर्मुपलधरगदापाणिसंवासवेयां क्षेत्त्रे विश्वेश्वरस्य स्फुरदसि-
वरणारलेपगङ्गोर्मिभाजि । तीरोत्सङ्गे त्रिवेण्याः

23. कमलभवमसारम्भनिर्व्योजपूते येनोच्चैर्यज्ञधूपैः सह समरजयस्तम्भ-
माला न्यधायि ॥ 14 यां निर्माय पवित्रपाणिर-

24. भवद्वेषाः सतीनां शिस्तारत्नं या किमपि स्वरूपचरितैर्विश्वं यया-
लङ्घतम् । लक्ष्मीभूरपि बाञ्छितानि विदधे यस्याः

25. सपत्न्योर्द्वयं श्रीमत्पृथग्देव्यमुष्यमहिषी साभूक्षिवर्गोचिता ॥ 15
एताभ्यां शशिशेखरगिरिजाभ्यामिव धभूव शक्तिधरः । श्री-

26. विश्वरूपसेनः प्रतिमदभूपालमुकुटमणिः ॥ 16 दृष्टिस्पर्शमवाप्य
विश्वजयिनो यस्य द्विजानां पयःपात्रैर्लोहमयैर्हिरण्यपद-

27. वी प्राप्तेति को विस्मयः । एतस्मिन्नियम(1)द्रुताय महति
प्रत्यर्घिपृथ्वीभुजां यत् पात्राणि हि(र)ण्ययान्यपि पुनर्यातान्यथोर्वर्षता-

28. म् ॥ 17 आकौमारमपारसङ्गरमरध्यापारतृष्णादशस्त्रान्तस्यास्य
निशम्य वोरपरिपङ्क्तस्य दोर्विक्रमम् । नेदं नेदमिदम् नेति चकितै-

29. हुंगं प्रविश्य द्रुतं निर्गच्छद्भिररातिभूषनिवहैर्भ्राम्यद्भिरैवास्यते ॥
आकर्ण्यलमेतकारविशिखत्वेपैः समाजे द्विपां दानाम्भः-

30. कणगर्भदग्धकलनैर्गोष्ठोषु निष्ठावताम् । नीवीबन्धविसारणैः
परिपदि त्रसत्कुरङ्गोऽशामन्यापारसुखासितां क्षणमपि

31. प्राप्नोति नैतत्करः ॥ 19 तापिञ्चैः परिशीलितेव सरितां कच्छ-
स्थली-नीरदैर्नौरन्ध्रेव नभस्तटी मरकतैः कृप्ता भुवः क्षमारुहः । नी-

32. सप्रावकदम्बकैरविरलाभोगेव वेलावलीलेखासीददसीयङ्गुतभुग्-
धूमे मुहुर्मूर्च्छति ॥ 20 कल्पक्षमारुहकाननानि कनकक्षमासृ-

33. द्विभागान्निधिं रत्नानां पुलिनान्तराणि च परिभ्रम्य प्रयासालसाः ।
एतत्पादपयोधरप्रणयिनिच्छायावितानाञ्चले विश्राम्यन्ति स-

34. तामनिद्रविदशोद्भ्रान्ता मनोवृत्तयः ॥ 21 किमेतदिति विस्मया-
कुलितलोकपालावलीबिलोक्तविशृङ्खलप्रधनजैलयाता...22

Reverse

35. समस्तस्वप्रशस्त्युपेत-अरिराजनिःशङ्कर-गौडेश्वर श्रीमद्वल्लाल-
सेनदेवपादानुध्यातसमस्तस्वप्रशस्त्युपेत-अरिराज-मदनशङ्क-

36. र-गौडेश्वर-श्रीमल्लक्ष्मणसेनदेवपादानुध्यातसमस्तस्वप्रशस्त्युपेत-
अश्वपति-नरपति-राजलयाधिपति-सेन-

37. कुलकमलविकासभास्कर-सोमवंशप्रदीप-प्रतिपन्नकर्ण-सत्यव्रतगान्धेय -
स(श)रणागतवज्रपञ्जर-परमेश्वर-परमभ-

38. हारक-परमसौर-महाराजाधिराज-अरिराज-वृषभ(1)शङ्कर-गौडेश्वर-
श्रीविश्वरूपसेनदेवपादा विजयिनः । समु-

39. षण्ठाशेषराज - राजन्वक -राज्ञी-राणक-राजपुत्र-राजामाल्य-महा-
पुरोहित-महाधर्माध्यक्ष-महासान्धिविग्रहिक-म-

40. हासेनापति-दौःसाधिक-चौरोद्धरणिक्-नौबलहस्त्यरव-गोमहिपाजावि-
कादिव्यापृत-गौलिमक-दण्डपाशिक-विषयपक्षादीनन्याय सक्-

41. लराजपादोपजीविनो आध्यक्षप्रवरान् चट्टमहजातीयान् ब्राह्मणान्
ब्राह्मणोत्तरान् यथार्हं मानयन्ति बोधयन्ति समादिशन्ति च विदि-

42. तमस्तु भवतां यथा पौण्ड्रवर्दनभुक्त्यगन्तःपाति-चक्रे नाव्ये
रामसिद्धि-पाटके वराहकुण्डदक्षिणधिमिमे पूर्व्वं देवहारदेवभोगसोमा द-

43. क्षिणे वाङ्गालवङ्गभूः सीमा पश्चिमे नदी सीमा उत्तरे तथा नदी सीमा एवं चतुःसीमावच्छिन्नवास्तुभूम्युदान ३४ ॥ तथा देवहा-

44. रपूर्वे टा ४ व्याभू उ ४। वास्तु उपति १। तथा नाल भू उ २६ ॥ देवहारउत्तरे नालभू उ २ नाल उपति १ एवं

45. सवास्तुभू उदान ६७ ॥ ग्रामपत्या सांदि ८०। तथैतद्ग्रामे वारनाफोलोक्त-गामोकादीनां नूतनवरजचतुष्टयसमेत वारधे-

46. मनो उदयिता परलोककानां वरजत्तयसंवलिता सांदि १६ ॥ मिलितलिता का २ सं ७ द्वाभ्यां तयोदशाब्दीय उत्तरायणमहासंक-

47. मणमम्बन्धेन समुत्सरिगतभू सं सां हि १०० तथा नाव्ये विनयतिलकग्रामे पूर्व्वे समुद्रसीमा दक्षिणे प्रनुक्षोभूः सीमा पश्चिमे जङ्घा-

48. तसीमा उत्तरे शासनसीमा एवं चतुःसीमावच्छिन्नसवास्तुभू उदान २५ नानापत्या सांदि ६० तथा मधुक्षीरकावृत्तो नवसंग्रह-च -

49. तुरके अजिकुलापाटके यथाप्रसिद्धतसीमावच्छिन्नशौचसांकिरितो मैतो उच्छोकादीनां अनेनैवावलिकमंहलायुधेन की-

50. तपटोलीसं सवास्तुभूम्युदान १६५ नानापत्या उच्छन्नत्वात् सांदि १०० तथैतद्वास्तुभूमौ कलनसंसा शुवाकशत ३० एत-

51. मूह्यं हि ४० द्वासांदि १४० तथा विक्रमपुरभागे लाउहण्डा-चतुरके देऊतहस्यां नदीपूर्व्वपश्चिमे राजहिता च एव वार

52. आरण्ये (?) कामपिएडनागादीनां अनेनैव कीपटोलीसं सवास्तु-भूम्युदान २५ सांदि ५० विभिः मातृचरणानाम् दृष्टेन

53. सोमप्राप्ते समुत्सरिगतमसम्बन्धेन शुवाकमूल्यसमेत सां हि २५० तथैतद्ग्रामे वारमृत्प्रमृतोक्तयोः अनेनैव कीतपटो-

54. लोमं कपेटद्वौ कुमारश्रीसूर्यसेनप्रदत्त नालभू उ ७ शुवाकवास्तुभू उ ३ द्वाग वा भू उ १० मां हि २२ तथा तथैतद्ग्राम

55. मे वारकलो-अमृतोक्तयोः अनेनैव कीतपटोलीसं सान्धिविप्रदि-कनामोसिंह-प्रदत्त नालभू उ ३ शुवाकवास्तुभू उ ४ द्वा भवास्तु

56. भू उ ७ सां हि २५ द्वा सां हि ५० तथा क (१) न्द्रद्वीपे उराच-
तुरके जयजाह्नवा-पूर्व धाधरकाटी-पाढके राजपंमहेश्वरस्य अनेनैवाव-

57. लिङ्गपंहलायुधेन क्रीतशासनसं सवास्तुभू उदान १२॥ सां हि ५०
तथा क (१) न्द्रद्वीपे पातिलादिवीके कुमारधीपुरुषोत्तम-

58. सेनभुज्यमानायग (?) अनेनैव चतुर्दशाब्दीय - उत्थानद्वादरयां
समुत्सर्गितभूसम्बन्धेन दत्त सवास्तुभूमुदान २४ सां हि ५० मि-

59. लिङ्गा (सार्द्ध) पट् (१) क्षंशदुन्मानाधिकशततयोदानात्मककलल-
गुवाकमूल्यवरजायसमेत सां चूर्णा पञ्चशतिकभूमिः सजलस्थला स-

60. म्हाटविटपा सगर्तोशरा सखिलनाला सगुवाकनारिकेला अचट-
भटप्रवेशा आचन्द्रार्कक्षितिसमकालं यावत् देवकुलपुष्करि-

61. न्यादिकं कारयित्वा गुवाकनारिकेलादिकं लगावयित्वा पुत्र-
पौत्रादिसन्ततिक्रमेण स्वच्छन्दोपभोगेनोपभोक्तुं वात्स्यसगोत्रस्य और्व-

62. च्यवन-भार्गव-यामदप्रथ-आप्नुवत्-पञ्चप्रवरस्य यजुर्वेदान्तर्गतकारव-
शाखैकदेशाध्यायिने लक्ष्मीधरदेवशर्मणः प्रपौत्राय तथा दे-

63. यधरदेवशर्मणः पौत्राय तथा अध्ययदेवशर्मणः पुत्राय वात्स्य-
सगोत्राय और्व-च्यवन-भार्गव-यामदप्रथ-आप्नुवत् पञ्चप्रवराय यजु-

64. वेदान्तर्गतकारवशाखैकदेशाध्यायिने आचलिङ्गपंहलायुधशर्मणे
ब्राह्मणाय नाव्ये (?) महाउत्तरायणमहाससंक्रमणे...संसा-

65. भू हि १०० नाव्यमधुंक्षीरकवन्न-भागेषु मातृचरणा-नाम् दृष्टेण
सोमप्राप्ते दत्त संसा भू हि २५० विक्रमपुरमागे वर्षेद्वौ कु-

66. मारथी-सूर्यसेन-प्रदत्त संसा भू हि २५ तथा हि सान्धिनाबीसिंह-
दत्त संसा भू हि २५ क (१) न्द्रद्वीपे उराचतुरके क्रीतशासन संसां भूहि ५०
तथा पा-

67. तिलादिवीके कुमारपुरुषोत्तमसेन-दत्त संसा भूहि ५० मिलित्वा
धोमनसदाशिवमुदया मुद्रयित्वा भूच्छिद्रन्यायेन ताम्रशासनोक्त्य प्रद-

68. तोस्माभिः यत्र नरजगुवाकायसमेतताम्रशासनं सां भूहि ५००
तद्भवद्भिः सर्वैरेव अनुमस्तव्यम् । भाविभिरपि नृपतिभिरप

69. हरणे नरकपातभयात् पालने धर्मगौरवात् पालनीयम् । भवन्ति
चात्र धर्मानुशंसिनः श्लोकाः ॥ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्र-

70 यच्छति । उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ । ॥ २१
बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
तदा.....

Translation

Verses 1-7—See English rendering of Edilpur copper-plate of Keśavasena.

Verse 8—As the kings, with their waves of soldiers crushed by charge of thousand elephants moving in front of his army was about to leave this world their sights looked as perturbed as those of one, looking (desperately) for sea-shore.

Verses 9-21—See English rendering of Edilpur copper-plate of Keśavasena.

Prose portion, containing names and titles of kings and employees—See English rendering of Edilpur copper-plate of Keśavasena.

Be it known to you that in the village of Rāmaśiddhi, situated in the navigable portion of Bengal, lying within the jurisdiction of Paṇḍravardhana, a plot of homestead land, lying to the south-west of Varāhkunda having for its four boundaries—land, from whose income offerings to God

are offered and that from whose income eatables are offered to the east, land belonging to Bāṅgālbadā to the south, river to the west and north, and to the east of land, from the income of which offerings are given to the Gods $\text{ṭā } 4$ and $4\frac{1}{4}$ vyābhū, $1\frac{6}{8}$ of homestead land and $26\frac{6}{8}$ udānas of arable land, and to the north of the same land, arable land ṣ and $1\frac{8}{8}$: thus land including homestead plots measuring $67\frac{3}{4}$ udānas.....and in the same village four new betel-leaf plantations, belonging to..., along with other three...: thus the land in two plots, measuring $\text{kā } 2$ and $\text{kha } 7$, given away on the great Uttarāyanasamkramaṇa day of the thirteenth year of the king's regime...Again in the village of Vinaya-tilaka 25 udānas of land along with homestead lands, having for its four boundaries:—ocean to the east, land belonging to the watercourse to the south, embankment to the south, boundary of the village to the north...And in Ajikulā village which is in Navasamgraha Caturaka and Madhukṣīraka-āṅṛti, 165 udānas of land, ṣ laid down in title-deed, circumscribed within its own well-known boundaries, including homestead plots, containing one hundred betelnut trees....., purchased from the Āvallika-Paṇḍita Halāyudha from Ucchoka and others...and in Deūldhastī in Lāuhaṇḍā-Caturaka in Vikramapura, situated to the east and west of the river...land including homestead plots, measuring 25 Udānas, as laid down in the title-deed, purchased by the same from Kāmāpiṇṭha Nāga and others:

these three plots,...granted on the occasion of lunar eclipse, which was witnessed by the venerable mother.

In the same village 7 udānas of arable land and 3 udānas of homestead land, along with betelnut-groves—in all 10 udānas of land in two plots, yielding an income of 25, purchased by the same person from Bārabrahma and Amritoka, as laid down in the title-deed as were made over to him by Kumāra Sūryasena on the occasion of the birth-day.

In the same village 3 udānas of arable land and 4 udānas of homestead land, along with betelnut-groves—in all 7 udānas of land, as laid down in the title-deed, purchased by the same person from Bātakals and Amṛtoka and later granted to him by Nāñisimha, the minister-in-charge of war and peace.

In the village of Ghāgharakāṭṭi in Urā-Caturaka within Candradvīpa, land measuring $12\frac{3}{4}$ udānas, along with homestead plots, situated to the east of Jayajhaḍā, as in the title-deed, purchased by the same Āvatlika-Paṇḍita Halāyudha from Maheśvara, the great scholar, enjoying royal patronagē.

In the village of Pātīlādivīkā in Candradvīpa, 24 udānas of land, together with homestead plots, which were being formerly enjoyed by Kumāra Puruṣottamasena and later given away by him in the fourteenth regnal year on the occasion of Utthānadvādaśī.

Thus in all land, divided into numerous plots measuring

three hundred and 'thirty'-six and half *unmānas* (*udānas* : $67\frac{3}{4} + 25 + 165 + 25 + 10 + 7 + 12\frac{3}{4} + 24$) yielding together with the price of betelnuts and income from Barajas an annual income of 500 as stated hereinafter, along with forest and branches, pits and barren tracts, land and water, waste and arable land, betelnut and cocoanut trees, not to be entered by *Caṭṭas* and *Bhaṭṭas*, that might be peacefully enjoyed by the donee, as well as his son, grandson and other descendants, as long as the Sun and the Moon last and the Earth endures, having thereon erected temples, excavated tanks and the like and planted betelnut, cocoanut and other trees is made over by us by means of a Copper-plate having affixed thereto the seal of *Sadāśiva*, according to the principle of *Bhūmicchidra* to the *Brāhmaṇa* *Āvapallika* *Paṇḍita* *Halāyudhaśarmman*, belonging to *Vātsya* gotra, and *Aurva-Cyavana*,—*Bhārgava*,—*Jāmadagnya* and *Āpnuvat* *Pravaras* and a student of *Kānvaśākhā* of the *Yajurveda*, son of *Adhyadevaśarmman*, grandson of *Devadharadevaśarmman* and great grandson of *Lakṣmīdharadevaśarmman*, belonging to the said Gotra, said *Pravaras* and a student of the same *śākhā* of the same branch.

The income accrued from the lands donated is as follows :—

In *Nāvya* on the *Mahāsaṃkramana* of

Mahāuttarāyana

100

In parts of Nāvya, Madhukṣīraka and Vaṅga on the occasion of the Lunar Eclipse witnessed by venerable mother ...	250
In Vikramaputa the gift of Kumāra Sūrya- sena on his birth day in all ...	25
The Gift of Nāñṣīmha, in all ...	25
Purchased in Urā-Caturaka in Cāndradvīpa in all ...	50
In Pātālādīvīkā, the gift of Kumāra Puru- sottamasena, in all ...	50

So it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter :

Verses 23-24—See English rendering of other Inscriptions.

Notes

The donee of this grant is the great Vedic scholar Halāyudha, who has to his credit the famous treatise on Mīmāṃsā system of Philosophy named 'Brāhmaṇasārvasva'. In this work he has explained a few mantras belonging to the Yajurveda. The work of Halāyudha, along with that of Guṇaviṣṇu goes to refute the contention that the stream of Vedic learning was conspicuously absent in Bengal.

No.—44. Edilpur Copper-plate of Keśavasena**(end of 12th Century A.D.)****Place :** Edilpur, Farīdpur, East Bengal.**Language :** Sanskrit.

Script : The characters are proto-Bengali, as were current about the end of the twelfth century A.D. being more developed than those of the copper-plates of Vijayana, Vallālasena and Lakṣmaṇasena.

Metre : Verse 1—Vasantatilaka, Verses 2, 3, 5, 7, 9, 10, 12, 14, 16, 17, 18, 19, 20, 24—Śārdūlavikrīḍita, Verses 4, 21—Prithvī, Verses 6, 13—Sragdharā, Verse 11—Puṣpitāgrā, Verses 15, 32—Āryā, Verses 22, 25, 26, 27, 28, 29, 30—Anuṣṭubh, Verse 23—Mandākrāntā, Verse 31—Mālinī.

Ref. Journal of the Asiatic Society of Bengal, Vol. VII pp. 43-51, Ed. by James Prinsep with an English translation by Pandit Sārādāprasād. Journal of the Asiatic Society of Bengal, (N. S.), Vol. X, pp. 99-104, Ed. by Sri R. D. Banerji. Inscriptions of Bengal, Vol. III, pp. 118-131. Ed. by Sri N. G. Majumdar.

Account : The Copper-plate was discovered sometime about 1838 in the Edilpur Parganā of the District of Faridpur in course of digging in a plot of land deposits left by river inundation. The actual find place of the record is not known. This is a single plate engraved on both sides, bearing the usual seal representing Sadāśiva at the top.

(Taken from the Inscriptions of Bengal, Vol. III

Ed. by N. G. Majumdar)

Edilpur Copper-Plate of Veśavasena

Obverse

1. ॐ ॐ नमो नारायणाय ॥ वन्देऽरविन्दवनवान्धवमन्धकारकारा-
निवद्धभुवनक्षयमुक्तिहेतुम् । पर्य्यायविस्तृतसितासितपद्मयुग्ममुद्यान्तम-
2. द्रुतरत्नं निगमद्रुमस्य ॥ 1* पर्य्यायस्फटिकाचला वसुमती विश्वगि-
मुद्रीभवन्मुक्ताकुटुम्बलमन्धिमन्धरनदीवन्यावनद्धं नमः उद्भिन्नसित-
3. मञ्जरीपरिचिता दिक्कामिनीः कल्पयन् प्रत्युन्मीलतु पुष्पशायक्यशो
जन्मान्तरध्वन्माः ॥ 2* एतस्मात् क्षितिभारनिःसहशिरोद-
4. वोंकरप्रामणीविधामोत्सवदानदीक्षितमुजास्ते भूभुजो जग्मिरे ।
येषामप्रतिगल्लविक्रमकधारब्धप्रवन्धाद्भुतव्याध्यातन्दवि-
5. निद्रसान्द्रपुलकैर्व्याप्ताः सदस्यैर्दिशः ॥ 3* अवातरदयान्वये महति
तत्त देवः स्वयं सुधाकिरणशेखरो चिजयसेन इत्या-
6. ह्यया । यदग्निनखधोरणिस्फुरितमौलयः क्षमाभुजो दशास्यनति-
विभ्रमं विदधिरे किलैकैकशः ॥ 4* नीलाम्भोरुहसो-
7. दरोऽपि दलयन्मर्माणि कादम्बिनीकान्तोऽपि ज्वलयन्मनांसि मधुप-
न्निधोऽपि तन्वन् भयम् । निर्णिक्ताञ्जनसन्नि-
8. भोऽपि जनयन्नेतद्गमं वैरिणा यस्याशेषजनाद्भुताय समरे श्रीक्षेयकः
खेलति ॥ 5* ईषन्निस्त्रिगुणान्निद्राविरहवि-
9. लसितैर्वरिभूपालवंश्यानुच्छिद्योच्छिद्य मूलावधि भुवमखिला रासतो
यस्य राक्षः । आसीत्तेजोजिगीषा सह दि-
10. वसकरैषैव दोपस्तुलाभूद्भूतैवाशीविषाणामजनि दिगधिपैरेव सीमा-
विवादः ॥ 6* खेलत्सङ्गलतापमार्ज्ज्वल-
11. तप्रत्यर्पिदर्पज्वरस्तस्यादप्रतिगल्लकीर्तिरभव - ब्रह्मालसेनोत्पः ।
यस्यायोधनसीन्नि शोणितसरिदुःसद्यरा-
12. यां ह्ययाः संसृताद्विपदन्तदसदृशविकामारोप्य वैरिभियः ॥ 7*
धीकान्तोऽपि न मायया बलिजयी बागेश्वरोऽयम्-

13. रं वक्तुं नेत्यपटुः कलानिधिरपि प्रोन्मुक्तदोषाग्रहः । भोगीन्द्रोऽपि
जिह्वागैः परिवृतघ्नैलोक्यरेखा-
14. द्रुतस्तस्माद्भूक्षणेनभूपतिरभूद्रूलोककल्पद्रुमः ॥ 8* प्रत्युषे
निगदस्वनैर्नियमितप्रत्यर्थिपृथ्वीभुजा-
15. मध्याह्ने जलपानमुक्तकरटिप्रोद्गालघण्टारवैः । सायं वेशविलासिनी-
जनरणम्भञ्जीर-मञ्जुस्वनैर्यनाका-
16. रि विभिन्नशब्दघटनावन्यन्तिसन्ध्यं नमः ॥ 9* पूर्वं जन्मशतेषु
भूमिपतिना सन्त्यज्य मुक्तिप्रदं नूनं तेन सुतार्थिना सुरधुनीतीरे-
17. भवः प्रीणितः । एतस्मात् कथमन्यथा रिपुबधून्पव्यवद्व्रतो
विख्यातः क्षितिपालमौलिरभवत् श्रीविश्वरूपो नृपः ॥ 10* न गग-
18. नतल एव शीतरश्मिर्न कनकभूधर एव कल्पशास्त्री । न विबुधपुर
एव देवराजो विलसति यत्न घरावतारभाजि ॥ 11* बाहू वारणह-
19. स्वकाण्डसदृशी वज्रः शिलासंहतं वाणाः प्राणहरा द्विपा मदजल-
प्रसन्दिनो दन्तिनः । यस्यैवां समराङ्गप्रणयिणीं कृत्वा-
20. स्थितिं वेधसा को जानाति कुतः कृतो न वसुधाचक्रेऽनुहो
रिपुः ॥ 12* पैलायां दक्षिणाब्धेर्मुसलधरगदापाणिसंवासवे-
21. यां ज्ञेते विश्वेश्वरस्य स्फुरदसिवरणाश्लेषगद्गोर्भिभाजि ।
सीरोत्तमद्वे त्रियेण्याः कमलभरमसारम्भनिर्व्याजपूते ये-
22. नोत्थैर्यज्ञयूपैः सह समरजयस्तम्भमाला न्यधायि ॥ 13* यास्मिमीय
पवितपाणिरभवद्देवाः सतीनां शिखारत्नं या किमपि-
23. स्वरूपचरितैर्विश्वं ययालङ्कृतम् । लक्ष्मीभूरपि वाञ्छितानि विदधे
यस्याः सपत्न्यो महाराज्ञी श्रीचान्द्रादेवी ख (त १) स महिषो-
24. सामूत्तिवर्गोचिता ॥ 14* एताभ्यां शशिशेखरगिरिजाभ्यामिव
यभूत् शक्तिधरः । श्री [केदाच] सेनदेवः प्रतिभटभूपालमुकुट-
25. मणिः ॥ 15* दृष्टिस्पर्शमवाप्य विभजयिनो यस्य द्विजानां पयः,
पातौ लोहमयैर्दिरण्यपदयो प्राप्तेति को विस्मयः । एतस्मिन्पत्नी-

26. प्रतापमहति प्रत्यर्षिष्ठ्वोभुजां यत् पात्ताणि हिरण्मयान्यपि पुनः
यास्तान्ययोवर्णताम् ॥ 16* आकौमारमपारसङ्गरदरव्यापार-
27. तृष्णावशस्वान्तस्यास्य निशम्य वीरपरिपद्वन्द्वस्य दोर्विक्रमम् । नेदं
नेदमिदञ्च नेतिचकितैर्दुर्गं प्रविश्य द्रुतं निर्गच्छद्भिर-
28. रातिभूषनिवहैर्भ्राम्यद्भिरेवास्यते ॥ 17* आकर्णञ्चलगेलकारविशि-
खत्तेपैः समाजे द्विषां दानाम्भःकण्ठमर्द्धमर्द्धकलनैर्गो-
29. णीषु निष्ठावताम् । नीवीबन्धविसारखैः परिपदि तस्यत्कुरङ्गी-
दशामव्यापारमुखासिकां क्षणमपि प्राप्नोति नैतत्करः ॥ 18*
30. तापीञ्छैः परिशीलितेव सरितां कच्छस्थली गीरदैर्ग्रीरन्ध्रेव नगस्तदी
मरुतैः क्लृप्ता भुवः क्षमारुहः । नीलप्रा-
31. वक्रदम्बकरविरलामोगेव वेलावलीलेखासीददसीयश्द्रुतमुग्धमा-
वली खेत्तति ॥ 19* कल्पक्षमारुहकाननानि कनकक्षमाष्टि-

Reverse

32. भागाप्रिधि रत्नानां पुलिनान्तराणि च परिभ्रम्य प्रयासालसाः ।
एतत्पादपयोधरप्रणयिनि च्छायावितानाघले विभ्राम्यन्ति सतामनि-
33. द्रविशोदद्भान्ता मनीव्रतयः ॥ 20* किमेतदिति विस्मयाकुलित-
लोकपालावलीविलोकिताविश्वस्त्रलप्रधनजैतयात्ताभरः । शशास पृ-
34. थिवीमिमां प्रथितवीरवर्णप्रणीः सगर्ग-यवनान्वय-प्रलयकालरुद्रो
वृषः ॥ 21* पद्मालयेति या ख्यातिर्लक्ष्म्या एव जगत्त्रये सरस्वत्य-
35. पि तां लेभे यदाननकृतालया ॥ 22* आरुद्राभ्रलिहृष्टदृशिसामस्य
मान्दर्यलेखां पश्यन्तोभिः पुरि विहरतः पोरमीमन्तिनोभिः ।
36. वार्ताकूर्तैर्नयनचलितैर्विभ्रमं दर्शयन्त्यो दृष्टाः सख्यः क्षणविषटित-
प्रेमरुचैः कटाक्षैः ॥ 23* एतेनोन्नतवेश्ममङ्कटभुवः क्षो-
37. तस्वतीमेकतक्रीडालोलमरालकोमलकलत्काणप्रणीतोत्तमवाः । वि-
प्रेम्भो ददिरे मदीमघवतामेरुप्रतिष्ठाभूतः पावप्रक्रमशा-

38. लिशालिशवलचेतोत्कटाः कर्व्वटाः ॥ 24* इह सलु फल्गुग्राम-
परिसर-श्रीमज्जयस्कन्धावारात् समस्तस्वप्रशस्त्युपेत-अरिराजकृप-
39. भशङ्करगौडेश्वर-श्रीमद्विजयसेनदेवपादानुध्यातसमस्तस्वप्रशस्त्यु-
पेत-अरिराजनिःशङ्कशङ्करगौडेश्वर-श्रीमद्वल्लालसेन-
40. देवपादानुध्यातसमस्तस्वप्रशस्त्युपेत - अरिराजमदनशङ्कर-गौडेश्वर-
श्रीमद्वल्लभणसेन-देवपादानुध्यातसमस्त-
41. स्वप्रशस्त्युपेत अश्वपतिगजपतिनरपतिराजतयाधिपति सेनकुल
कमलविकासभास्कर-सोमवंशप्रदीप-प्रतिपन्न-
42. कर्ण - सत्यव्रतगान्धेय-शरणागतवज्रपञ्जर - परमेश्वर-परमभट्टारक -
महाराजाधिराज-अरिराज-अ-
43. सद्यशङ्कर-गौडेश्वर-श्रीमत्केशवसेनदेवपादा विजयिनः ॥ समुप-
गताशेषराज-राजन्यक-राज्ञी-राणक-राजपुत्र-रा-
44. जामात्य - महापुरोहित - महाधर्माध्यक्ष-महासाम्निविप्रहिक-महा-
सेनापति-महादौःसाधिक-चौरोद्धरणिकर्तावलह-
45. स्व्यश्व-गोमहिषाजाविकादिव्याघृत - गौलिमक-दण्डपाशिक-दण्ड-
नायकविषयपत्न्यादीनन्यांश्च सकलराजपादोपजीविनो
46. अय्यज्ञानध्यक्षप्रवरांश्च चक्षुमहजातीयान् ब्राह्मणब्राह्मणोत्तरांश्च यथाहं
मानयन्ति बोधयन्ति समादिशन्ति च वि-
47. दिनुमस्तु भवतां यथा पौषद्वयर्द्धनमुक्त्यन्तःपाति-वक्त्रे विक्रमपुर
भाग(गे)...तालपडापाटक(ः)
48. पूर्वे सतकाद्वीग्रामः सीमा दक्षिणे शाङ्करपाशागोविन्दकेलिनो भूः
सीमा पश्चिमे पञ्चको...शङ्करग्रामः सी-
49. मा उत्तरे वायुलीवित्तगदो...मानभूः सीमा इत्थं यथाप्रसिद्धस्व-
सीमापच्छिन्ना दृष्टवत्पतिचरणैः शुभव-
50. पेश्चो दोर्घायुष्टकामनया समुत्सर्गित साश्वतन्दायोत्पत्तिक सा
संभूमिः सम्राट्पट्टपा सगर्तोपरा सजलस्थ-

51. स्ता सखिलनाला सगुवाकनालिकेरा अचष्टभट्टप्रवेशा तृणपूतिपर्यन्ता
आचन्द्रार्कक्षितिसमकालं यावत् देवकुल-

52. पुष्करिण्यादिकं कारयित्वा गुवाकनारिकेलादिकं लगावयित्वा
पुत्रपौत्रादिसन्ततिक्रमेण स्वच्छन्दोपभोगे-

53. नोपभोक्तुं वात्स्यसगोत्रस्य भार्गव-च्यवन-आप्सुवान-श्रीर्व-जामदग्न्य-
पञ्चप्रवरस्य परासरदेवशर्मणः प्रपौता-

54. य वत्ससगोत्रस्य तथा पञ्चप्रवरस्य गर्भेश्वरदेवशर्मणः पौत्राय
वत्ससगोत्रस्य तथा पञ्चप्रवरस्य वनमालिशर्मणः

55. पुत्राय वत्ससगोत्राय भार्गव-च्यवन-आप्सुवान-श्रीर्व-जामदग्न्य-
पञ्चप्रवराय नी(१)ति पाठक(१)य श्रीईश्वरदेवशर्मणे आ-

56. इष्टाय सदाशिवमुद्रया मुद्रयित्वा तृतीयाब्दीय ज्यैष्ठदिना(ने)
भूच्छिद्रन्यायेन---ताम्रशासनोक्त्य प्रदत्तास्माभिः

57. यत्त चतुःसीमावच्छिन्नं सां शासनम् हि २०० तद्भवद्भिः सर्वै-
रेवानुमन्तव्यं भाविभिरपि नृपतिभिरपहरणे नरक-

58. पातमयात् पालने धर्म्मगौरवात् पालनीयम् ॥ भवन्ति चाह
धर्म्मानुशंसिनः श्लोकाः । आस्फोटयन्ति पितरो वल्गयन्ति

59. पितामहाः भूमिदोऽस्मत्कुले जातः स नन्नाता भविष्यति ॥ २५*
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यक-

60. र्म्माणी नियतं स्वर्गमामिनौ ॥ २६* बहुभिर्वसुधा दत्ता राजभिः
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २७* स्वद-

61. तां परदत्तां वा यो हरेत् वसुन्धराम् । विप्रायां कृमिर्भुत्वा
पितृभिः सह पच्यते ॥ २८* षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।

62. आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २९* सर्वेषामेव
दानानामेकजन्मानुगं फलम् । ३०* इति कमलदलाम्बुविन्दुस्रोतां श्रिय-

63. मनुचिन्त्य मनुष्यजीवितम् । सकलमिदमुदाहृतम् पुण्या न हि
पुरयैः परकीर्त्तयो विलोप्याः ॥ ३१* सचिवशतमौलिलालिता(सः) प-

64. दाम्बुजस्यानुशासने दूतः श्री.....रभवद्वीढमहामहत्तकः
(ख्यातः) ॥ 32* श्रीमन्महासाकराणि नि श्रीमहामत्तक...

65. करणं नि ॥ श्रीमत् करणी(नि) ॥ सं ज्यैष्ठ्यदिने...

Translation

Our salutation is to Lord Nārāyaṇa!

Verse 1—I adore the astounding bird of the tree of the Vedas,—that friend of the bed of lotuses, cause of deliverance of the world, confined in the prison of darkness,—the bird, that soars high relying on two alternately expanding white and black wings in the shape of bright and dark fortnights.

Verse 2—May the moon usher in next birth of the fame of flower-shafted cupid, making the earth full of crystal mountains, the ocean overflowing with buds of pearls in all directions, the sky flooded by the water of the Heavenly river and the damsels of quarters acquainted with flowers of beaming smiles !

Verse 3—From him were born kings whose arms were trained in giving rest and recreation to the serpent-chief, whose head got tired by bearing the burden of the earth. Their bards, unceasingly and extremely horripilated by joy, derived from uninterrupted marvellous explanation of their unrivalled tales of heroism filled the quarters of the globe.

Verse 4—In that great family appeared the moon-

crested Lord Siva himself holding the name of Vijayasena :
 as the heads of the kings were reflected on the series of
 nails of his feet, each one of them generated the wrong
 idea of the Ten-headed one (Rāvaṇa), bowing down to him.

Verse 5—In battle-fields his sword played to the
 astonishment of all people. Though resembling a blue lotus,
 it pierced the vital parts: though as charming as cloud it
 consumed the minds: though as tender as bee, it spread
 terror and though bearing similitude to painted collyrium,
 it pained the eyes,—and all these of his enemies.

Verse 6—By ceaseless play of his little scimitar he
 extirpated the families of rival kings, and since boyhood
 ruled over the entire Earth. He desired to conquer the
 splendour of the Sun alone; his arm resembled only the lord
 of serpents; and his border-conflict was with the lords of
 quarters only.

Verse 7—From him sprang Vallālasena, the king of
 matchless glory, who by a touch of his swinging sword-
 creeper cured his adversaries of their fever of arrogance: in
 battle-fields, rendered inaccessible by streams of blood he
 carried away the Goddess of fortune, belonging to rivals,
 after placing them on palanquins, supported by staffs in
 the shape of tusks of charging elephants.

Verse 8—From him was born the monarch Lakṣmaṇa-
 sena,—a wonder to the three worlds and a wish-fulfilling
 tree on Earth. Though a Viṣṇu, he did not conquer Bali

by guile (though beautiful, he did not vanquish the heroes by deceit); though a lord of speech (expert in use of expressions), he was not able to pronounce the syllable 'no'; though a moon, he maintained no connection with night and planets (though a repository of all arts he was spotless); though a lord of serpents he was not surrounded by snakes (though a lord of opulents he was not surrounded by the crooked).

Verse 9—On the hours, fit for conducting morning, midday and evening prayers he filled up the skies with different kinds of sound: in the early morning with the jingles of chains of enchained enemy-rulers, in noontime with loud sounds of bell of elephants, set free to drink water and in the evening by pleasing notes, emanating from moving anklets of courtezans.

Verse 10—Prompted by desire to possess a son, that lord of earth certainly propitiated Lord Śiva on the bank of the Ganges leaving aside all care for salvation in hundred previous births: otherwise how could spring from him the illustrious monarch Viśvarūpa, the renowned head of kings, holding the vow of inflicting widowhood on the wives of his antagonists?

Verse 11—When Lakṣmaṇasena, descended on Earth shone, it seemed that the cool-rayed one did not reside in firmament only, the wish-fulfilling tree in the Golden mount only, and the king of Gods in their city alone.

Verse 12—He had arms resembling trunks of elephants, breast as hard as stone, shafts capable of killing enemies and tuskers pouring in streams of ichor. Who knows why in spite of creating these equipments, attached to the courtyard of war, the creator did not bring into this world an enemy, worthy of him ?

Verse 13—By him rows of pillars commemorating military victory was planted along with lofty sacrificial posts on the coast of the Southern Ocean,—the seat of residence of Balarāma and Jagannātha, at the place of Viśveśvara, touching the waves of the Ganges, embraced by flowing Asi and Varuṇā and on the banks of the confluence of three rivers, really sanctified by performance of sacrifices directed towards Brahman.

Verse 14—Creating whom the hands of the supreme creator became pure,—that crest-jewel of chaste ladies, who decorated the universe by her beauty and conduct and whose desires were fulfilled even by two co-wives the Goddess of fortune and the Earth—that queen Cāndrādevī, competent to attain the group of three was his chief consort.

Verse 15—Like Kārttikeya from Śiva and Pārvatī, powerful and illustrious Keśavasena, a crown-gem of adversaries sprang from them.

Verse 16—Since during the regime of this king, endowed with great personality, the golden vessels of his opposing princes turned into iron-made ones, there is no wonder

that at a mere glance of this conqueror of the universe, water-pots of the Brāhmaṇas made of iron should turn into those of gold.

Verse 17—Hearing the strength of arms of this king, with his mind overpowered by a thirst for participation in endless military pursuits since boyhood, and ~~in~~ such, adored by host of heroes, the multitude of inimical kings being terrified entered their fortresses and came out in hot haste, and thus kept themselves wandering, all the time muttering 'No, No, this is not so.'

Verse 18—His arms did not derive pleasure from repose, even for a moment: when confronted with enemies, they discharged arrows, drawn upto the vicinity of his ears, in the assembly of the pious, they handled kuśa, soaked in water for consecrating gifts; and in company of bashful and deer-eyed ones, they untied their knots of garments.

Verse 19—Columns of smoke, rising from his sacrificial fires used to play: it seemed, as if, the river banks were overgrown with Tamāla trees,—the sky was overcast with dark clouds,—the trees of the Earth were covered with emeralds and the line of seashore was completely strewn with a multitude of sapphires.

Verse 20—The mental inclinations of the good, distressed and tired through sleeplessness and fed up with exertion, having wandered about in the groves of wish-fulfilling trees, slopes of the golden mountain and mines of

gem, and along the shores of oceans used to take rest under the extended canopy in the shape of shadow of his cloud-like feet.

Verse 21—That king, the chief among the illustrious heroes ruled over the Earth. His unimpeded series of victorious march in battles was noticed by astonished multitude of monarchs, exclaiming 'O ! what is this ?', and to the race of Yavanas, along with the Gargas, he was a veritable Rudra of the day of destruction.

Verse 22—Forming her abode in the face of this king, Sarasvatī attained the appellation 'resident of lotus', which was retained so long by Lakṣmī alone in the three worlds.

Verse 23—When this king went out for a walk in the city, the ladies of the town ascended on the tops of skyscrapers and gazed at his beauty, and thereafter cast loving but reproachful glances at their female friends, displaying gestures by movement of their eyes, indicative of intention (to enjoy).

Verse 24—By this Indra of Earth were granted to Brāhmaṇas multitudes of prosperous villages, packed up with lofty buildings, full of festivities on account of soft and sweet sound made by the geese restlessly sporting about on river banks and crowded with fields, variegated by different types of paddy ready to ripen.

From the victory-camp situated in the precincts of

Phalgugrāma, the king of Gauḍa, an unbearable Śiva to the foremost of adversaries, the paramount monarch highly venerable, Mahārājādhirāja illustrious Kesavasena, endowed with all his usual titles, holding suzerainty over three lords, namely, the lord of horses, lord of elephants and lord of men, a Sun, causing the Sena dynasty to blossom, a light of the race of the Moon, a second Kaṇṇa, as much devoted to truth as the offspring of Gaṅgā, an adamant cage for refugees, ever meditating on the feet of illustrious Lakṣmanasena, the ruler of Gauḍa, a Śiva, pleasant to the foremost of adversaries and endowed with all his usual titles, who again meditates on the feet of prosperous Vallālasena, the ruler of Gauḍa, a fearless Śiva to the foremost of adversaries and endowed with all his usual titles, who in his turn, meditates on the feet of prosperous Vijayasena, the ruler of Gauḍa, a Śiva to the chief of rival kings and endowed with all his usual titles being victorious duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, chief priest, chief justice, minister-in-charge of war and peace, commander-in-chief, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all others, who are dependent on His Majesty, the superintendents and their heads, people of the class of

Catṭas, and Bhaṭṭas, the Brāhmaṇas and the chief among Brāhmaṇas :

Be it known to you that the village of Tālapaḍā, situated in Vikramapura in Bengal, lying within the jurisdiction of Paundravardhana-Bhukti, bounded by its well-known boundaries, viz. the village of Satrakadvī, to the east, the land belonging to the villages of Śāṅkarapāśā and Govindakeli to the south,—the village of Śaṅkara to the west, Vāgulivittagado to the north,—the village that would eternally yield revenue, and the price of which has been fixed at 200 drammas, along with forest and branches, pits and barren tracts, land and water, waste and arable land, betelnut and cocoanut trees, not to be entered by Catṭas and Bhaṭṭas, together with even grass and pūti plant, that might be peacefully enjoyed by the donee, as well as his son, grandson and other descendants, as long as the Sun and the Moon last and the Earth endures, having thereon erected temples, excavated tanks and the like and planted betelnut, cocoanut and other trees is made over by His Majesty the king on the occasion of his birthday celebration, being desirous of attaining long life by means of a copper-plate to which the seal of Sadāśiva is affixed according to the principle of Bhūmicchidranyāya on the---day of Jaiṣṭha in the third year of the king's regime to the Brāhmaṇa Īśvaradevasarmman, the reciter of moral texts, belonging to Vātsyā Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva

and Jāmadagnya Pravaras, a son of Vanamālīdevaśarmman of the Vātsya Gotra and the said five Pravaras, grandson of Garbbheśvaradevaśarmman of the Vātsya Gotra and five Pravaras and great-grandson of Parāśaradevaśarmman, belonging to Vātsya Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras.

So, it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter :

Verses 25-29—For translation see English rendering of other Inscriptions.

Verse 30—The fruits accrued from all grants last for one birth only.

Verse 31—See English rendering of other Inscriptions.

Verse 32—In this charter of the king, whose lotus-feet, are caressed by heads of hundred ministers the headman of Gauḍa...was the messenger.

Endorsed by the clerk of the minister-in-charge of war and peace, by the clerk of the headman, and thereafter, by the clerk of the illustrious king. On this day in the month of Jaiṣṭha.

Notes

Verse 10—This verse proves extremely puzzling to scholars. The insertion of this verse at this point leads

some of the scholars to believe that *Viśvarūpasena*, a son of *Lakṣmaṇasena* is the husband of *Cāndrādevī* and father of *Keśavasena*. But as this assumption is directly opposed to the data supplied by the prose-portion, they take '*Viśvarūpa*' of this verse as a surname, and not as a proper name. The fact, however, is this that, both *Viśvarūpasena* and *Keśavasena* are sons of *Lakṣmaṇasena*, whose description is contained in seven verses, from verse no. 8—verse no. 14. Thus it becomes clear that *Cāndrādevī* is the consort of illustrious *Lakṣmaṇasena* and *Keśavasena* is their son. The pronominal form '*etābhyām*' of verse no. 15 refers to *Lakṣmaṇasena* and *Cāndrādevī* unmistakably.

Verse 13—The term '*Velāyāyām dakṣiṇābdheḥ*' refers possibly to *Puri* where both *Jagannātha* and *Balarāma* are installed. *Lakṣmaṇasena* planted his victory-post at *Benaras* and *Allahābad* also.

Verse 16—*Sri R. D. Banerji* reads '*Dṣṭisthānam*' instead of '*Dṣṭisparśam*', as read by *Sri N. G. Majumdar*.

Verse 19—*Sri Banerji* reads '*tāpīcchaiḥ*' instead of '*tāpīñchaiḥ*', as read by *Sri Mazumdar*. *Sri Banerji* reads '*muktāvali*' instead of '*Velāvali*', as read by *Sri Mazumdar*.

Prose portion—The new titles held by the kings of *Sena* Dynasty are interesting. *Vijayasena* is described as *Aritājavṛṣava-śaṅkara*, *Vallālasena* is described as *Aritājaniḥ-śaṅka-śaṅkara*, *Lakṣmanasena* as *Aritājamadanaśaṅkara* and *Keśavasena* as *Aritāja-asahya-śaṅkara*. All these epithets

bring into light the valour of Sena kings and point out to the fact that all of them were terrors to even foremost of adversaries. The title 'Arirājamadanaśaṅkara', applied to Lakṣmaṇasena is a bit puzzling. The term 'madana' means 'one who gladdens', and the whole epithet possibly conveys the idea that the great king did not do harm to even his greatest enemy, and thereby pleased him. Sri Banerji reads 'Sūdana', meaning destroyer for 'Madana'.

Verse 32—Prinsep and Banerji read 'Śāsanabhūtaḥ', while Sri Majumdar reads: Śāsane dūtaḥ'.

The name of the messenger is read as 'Śrīyutadattodbhava' by Prinsep and Banerji.

No. 45—Bhuvaneśwar Inscription of Bhaṭṭa-Bhavadeva

Place: Bhuvaneśwar, Orissa.

Language: Sanskrit.

Script: Proto-Bengali.

Ref.: Journal of the Asiatic Society of Bengal, Vol. VI pp. 88-97, Antiquities of Orissa, Vol. II pp. 85-87, Epigraphia Indica, Vol. VI pp. 203-207, Inscriptions of Bengal, Vol. III, pp. 25-41.

Metre: Verses 1, 2, 4, 9, 12, 16, 19, 21, 22, 25—Vasantatilaka; Verses 3, 14, 15, 17, 20, 26, 27, 30—Śārdūlavikrīḍita; Verses—5, 24—Āryā; Verses—6, 10, 13 Anuṣṭubh; Verses 7, 29—Upajāti; Verses 8, 18—Śikharīṇī; Verse 11—Vaṃśastha; Verses 23, 28—Sragdharā;

Verse 31—Mandākrāntā ; Verse 32—Mālinī ; Verse 33—Praharsinī.

Account: The Inscription was fixed on the temple of Ananta Vasudeva at Bhuvaneśwar in Puri District. In 1810 it was taken out along with another Inscription, which belongs to the reign of Ananyakabhīma by General Stewart and brought over to the Museum of the Asiatic Society of Calcutta. It was first published by James Prinsep in 1837, along with a translation by Capt. G. T. Marshall, —subsequently reproduced by Rajendralal Mitra in 1880 and critically edited first by Prof. Keilhorn and then by Sri N. G. Majumdar.

(Taken from Inscriptions of Bengal Vol. III.)

Bhuvaneśwar Inscription of Bhaṭṭa-Bhavadēva Text

1. ॐ नमो भगवते वासुदेव (1) य ॥ गादोपगूढकमलाकुच-
कुम्भपत्तमुद्राङ्कितेन वपुषा परिरिप्समान (:) । मा तुल्यतामभिनवा वन-
मालिकेति वाग्देवतोपहसितोस्तु हरिः श्रिये वः ॥ 1* धातयात् प्रमृत्त्यहरहर्प्यदु-
पासितासि वाग्दे-

2. वते तदधुना फलतु प्रसीद । वक्त्रासि भट्टभवदेवकुलप्रशस्ति-
सूक्ताक्षराणि रसनाप्रमथिष्येथाः ॥ 2* सावर्णस्य गुणेर्महीयसि कुले ये जज्ञिरे
श्रोत्रियास्तेषां शासनभूमयो जनिष्टहंप्रामाः शतं सन्तु ते । आर्यावर्त-
भुवाम्बि-

3. भूषणमिह ह्यातस्तु सर्व्याग्रिमो ग्रामः सिद्धल एव केवलमलङ्का-
रोस्ति राढाग्रियः ॥ 3* सत्पत्नवः स्थितिमयो हृदयदमूलः शाखाप्रलप्रमुखा-

द्विजशीलितश्रीः । न ग्रन्थिलो न कुटिलः सरलः सुपुष्पो सर्वोन्नतः सुसमिद्ध-
प्रससार वंशः ॥ 4*

4. तदंशोत्तंसमणोः कलस्य दातापि तापनप्रतिमः । भव इव विद्यातत्त्व-
प्रभवः प्रथमव भवदेवः ॥ 5* अप्रजानुजयोर्मध्ये महादेवादृष्टासयोः । स
जज्ञे सहस्ररूपो विरिञ्चिहरयोरिव ॥ 6* स शासनं गौडनृपादवा-

5. प श्रीहस्तिनीभिर्दृमभिष्टभूमि । अष्टो सुतानष्ट महेशमूर्तिप्रख्यान्
विलक्षेय रथाङ्गमुद्यमान् ॥ 7* रथाङ्गादत्यङ्गः समजनि जनानन्दजननः
शशीव क्षीरोदादविकलकलाकेलिनिलयः । स्फुरत्प्रज्ञाज्योतिः स्फुरित इति
नाम्ना दि-

6. शि दिशि प्रकाशोभूत् सौम्यग्रह इव युधस्तस्य तनयः ॥ 8* तस्माद-
भूद्भुजनाभ्युदयैकबीजमभ्याजपौरुषमहातरुमूलकन्दः । श्रीधादिदेव इति देव
इवादिमूर्तिमर्म (स्य) त्मना भुवनमेतदलङ्करीष्णुः ॥ 9* यो वङ्गराज-

7. राज्यश्रीविश्रामसचिवः शुचिः । महामन्त्री महापात्रमवगम्यः सन्धि-
विग्रही ॥ 10* स देवकीगर्भभवं भुवः स्थितौ समर्यमुच्चैः पदलब्धपीठपं ।
सरस्वतीजानिमजीजनत् सुतं जगत्सु गोवर्द्धनमच्युतोपमं ॥ 11* वीरस्थलीपु
त्र सभासु च ती-

8. रिकानी दो (ली) लया च कलया च वचस्वितायाः । यो वर्द्धयन्
षष्ठमतीश्व सरस्वतीश्व द्वेषा व्यधत्त निजनामपदं सदयं ॥ 12* वन्द्यां वन्द्य-
घटीयस्य वक्ष्यः प्रयतां सुताम् । साज्जोष्णमग्ननारत्नम्पद्मीं सत्परिणीत-
वान् ॥ 13* तस्यां स्वप्न (वि) धा-

9. नवोधितनिजोत्पादः स देवो हरिर्जातः श्रीभवदेवमूर्तिरमुतः
क्षमामण्डलोकस्थपात् । यत्पाणिप्रणयि द्वयञ्जलजयोरालक्षितं लक्ष्मणा यस्यान्त-
र्निहितोस्ति कौस्तुभ इति ज्ञातं प्रकाशोदयात् ॥ 14* लक्ष्मीन्दक्षिणदोष्णि
मन्त्रविभवे विश्व-

10. स्मरामण्डलं जिह्वाग्रे च सरस्वतीं रिपुतनौ नायान्तकं पत्तिणं ।

चक्रम्पादतले निवेशितवता दिव्यन्तदाद्यम्बुर्निहोतुन्निजचिह्नमेतदमुना नूनम्बि-
पर्यासितं ॥ 15* अन्यन्तशक्तिसचिवः सुचिरं चकार राज्यं स धर्मेविजयी

11. हरिवर्म्मदेवः । तन्नन्दने वलति यस्य च दण्डनीतिर्वर्मानुगा
बहुलकल्पलेव लक्ष्मीः ॥ 16* सत्पातस्य मदाशयस्य कमलाधारस्य यस्य
क्षमाम्बिभ्राणस्य गुणाम्बुधेरकलितस्थान्तर्न दीनात्मनः । भर्त्यादा-महिमप्रसा-

12. दशुचितागाम्भीर्यधैर्यस्थितिप्रायाः प्रायश एव बाक्पधमतिक्रान्ताः
स्यदन्ते गुणाः ॥ 17* महागौरी कीर्तिः स्फुरदसिकराला भुजलता रणक्रीडा
चण्डी रिपुधिरचर्चा रणभुवः (1*) महालक्ष्मीर्मूर्तिः प्रकृतिललि-

13. तास्ता गिर इवि प्रपद्यः शक्तीनां यमिह परमेशं प्रथयति ॥ 18:
यद्भाक्षतेजसि यलोयसि मन्दवीर्य्यः सद्योतपोतकरणिं तरणित्तनोति । उच्चै-
रुदधति यदीययशःशरीरे जातस्तुपारशिसरी ननु जानुदधः ॥ 19* प्रह्ला-

14. द्वैतविदामुदाहरणभूरुद्रुतविद्याद्रुतस्रष्टा भद्रगिरां गभीरिमगुण-
प्रलङ्घहरवा कविः । योद्धाम्भोनिधिकुम्भसम्भवमुनिः पापएडवैतण्डिक-प्रज्ञा-
स्रष्टनपण्डितोयमवनौ सर्वत्रलीलायते ॥ 20* सिद्धान्ततन्त्रगणि-

15. तार्णवपारदरवा विश्वाद्रुतप्रसविता फलसंहितासु । कर्ता स्वयं
प्रथयिता ॥ नवीनहोराशास्त्रस्य यः स्फुटमभूदपरो चराहः ॥ 21* यो
धर्मशास्त्रपदवीषु जरन्निवन्धानन्धीचकार रचितोचितसत्प्रबन्धः । सुव्याख्यया
विशद-

16. यन्मुनिधर्मगाथाः स्मार्तक्रियाविपसंशयमुन्ममार्ज ॥ 22*
मीमान्पायामुपायः स खलु विरचितो येन भट्टोक्तनीत्या यत् न्याया
सहस्रं रविकिरणमभा न क्षमन्ते तमान्ति । किं भूधा सोमि साग्रा सकल-
कविकलास्वागमेष्वर्थ-

17. शास्त्रेष्वायु (ज्ञे) दास्यवेदप्रमृतिषु कृतधीरद्वितीयोयमेव ॥ 23*
यस्य खलु बालवलभीमुज्जङ्ग इति नाम नाहतं केन । मीमान्स्यापि सपुलक-
मार्कण्डितवर्णितोद्गीतं ॥ 24* दंष्ट्रालडुष्टभुजगवणमोहराक्षि प्रत्यूपतृर्यनिन-

18. दैरिव मन्तवर्णैः । यो जीवयन् जगदशेषमभूदपूर्वमृत्युञ्जयो

गरलकेलिषु नीलकण्ठः ॥ 25* राहायामजलासु जाङ्गलपथप्रामोपकरणस्थली-
सीमासु धूममग्नवान्यपरिपत्-प्राणाशय-ग्रीणनः । येनाकारि जलाशयः प-

19. रिसरत्नातामिजाताङ्गना-वक्त्राञ्जप्रतिविम्बमुग्धमधुपीशून्याञ्जिनी -
काननः ॥ 26* तेनायं भगवान् भवार्णवसमुत्ताराय नारायणः शैलसेतुरिव
प्रसाधितधरापीठः प्रतिष्ठापितः । यः प्राचीवदनेन्दुनोलतिलको लीलावतन्-
सोत्पलं भू-

20. मेर्भूतलपारिजातपिठपी संकल्पसिद्धिप्रदः ॥ 27* तेन प्रासाद
एष त्रिपुरहरगिरिस्पर्द्धया वदितश्रोः श्रीमान् श्रोवच्छलदमा हरिरिव विहितो
विस्फुरच्चक्रचिह्नः । जित्वा यो वैजयन्तं वियति वितनुते वैजयन्तीविलासान्
वैलासे

21. नाभिलाषं कलयति गिरिशो यस्य संलक्ष्य लक्ष्मीं ॥ 28* न्यवी-
दिशद्वैरमनि तत्र विष्णोः स निर्भरं गर्भगृहान्तरेषु । नारायणानन्तनृसिंह-
मूर्तिन्विधातृवह्नेष्विव वेदविद्याः ॥ 29* एतस्मै हरिमेधसे यमुमतीविभ्रान्त-
विद्याधरीविभ्रान्ति-

22. न्दधतीः शतं स हि ददौ शारङ्गशाबोदशः । दग्धस्योमदशा
हशैव दिशतीः कामस्य संजीवनं काराः कामिजनस्य सङ्गमगृहं सङ्गोतकेलि-
धियां ॥ 30* प्रासादाग्रे स खलु जगतः पुण्यपण्यैकवीथीं चक्रे वापीं मरकत-
मणिस-

23. च्छमुच्छायतोयां । मध्येवारि प्रतिकृतिमिषादर्शयन्तीव सादृगि-
ष्णोर्क्षमाद्भुतमहिकुलस्याधिकं या चकास्ति ॥ 31* व्यधित विद्युधाम्नः
सीन्नि संसारसारं स खलु निखिलनेवानन्दनिखन्दपात्रं । त्रिभुवनजयस्त्रिमानङ्ग-
विधा-

24. गधाम प्रथितरतिविभावस्थानमुद्यानरत्नं ॥ 32* तस्यैव प्रिय-
मुद्गदा द्विजामिमेष श्रीचाचस्पति-कविना कृता प्रशस्तिः । आकल्पं शुचि-
मुरधाममूर्तिकोर्तेरध्यास्तां जघनमियं सुवर्णं काशी ॥ 33...

25. प्रशस्तिरियं बालंबलभीभुजङ्गापरनामो भट्टश्रीभवदेवस्य ॥

Translation

Our salutation is to Lord Vāsudeva !

Verse 1—May Hari bring prosperity to you—Hari, who with his body marked with saffron-lines applied to the jar-like breasts of Lakṣmī, held in deep embrace was taunted by the goddess of speech saying : ‘O Lord, do not spoil thy fresh garland !’

Verse 2—O Goddess of speech ! Since you have been propitiated incessantly since boyhood, may you now fulfil my desire and be pleased unto me ! I am now going to recite fine syllables of eulogy of the family of Bhaṭṭa-Bhavadeva—may you therefore reside in the tip of my tongue !

Verse 3—There may be a hundred villages, containing gift-lands and birth-places of Brāhmaṇas, versed in Vedic lore and born in the great line of the sage Sāvarṇa. But the most famous and foremost of all such villages was Siddhala, the only ornament of the fortune of Rādhā,—an instrument of decoration of the land of Āryāvarta.

Verse 4—In that village the great family spread at ease : it consisted of fine branches, was fixed and firmly established and its beauty was augmented by Brahmanas, eloquent in cultivating various branches of the Vedas. (Persons born in this line were) not mean, not crooked, but were positively simple and straight-forward, and as such great through possession of excellent virtues. (The sugges-

tion is that the family resembled a tree, bearing fine twigs, fixed, firmly established, having beauty enhanced by chirping birds resting on the extremities of its branches, without any knot and bend, having excellent joints and the most lofty of all).

Verse 5—The crest-jewel of that family was Bhavadeva: though a giver of fruits he resembled Sun (in splendour), and imitated Śiva, the source of true principles of knowledge.

Verse 6—Like Viṣṇu between Brahman and Śiva, he was between the two brothers,—the elder One Mahādeva and the younger one Aṭṭahāsa.

Verse 7—From the kings of Gauḍa he received as grant the prosperous village of Hastinībhīṭṭa—a land which he desired most; and produced eight sons, bearing similitude to the eight forms of Lord Śiva (Earth, water, fire, air, sky, Sun, Moon and sacrificer), the foremost of whom was Rathāṅga.

Verse 8—Like the Moon, the resort of revelry of undiminished digits, springing from the Milk-Ocean, Atyanga, a store-house of play of all the fine arts, and as such a source of delight to all men sprang from Rathāṅga; his son Budha resembled the pleasing planet of that name; as he emitted a lustre of wisdom he became famous by the name of Sphūrita (One who emits light) also in the world.

Verse 9—From him was born the illustrious Ādideva,

—the unique seed of prosperity of the family,—the very root of the great tree of real manliness: he was, as if, the Primeval God Brahman, decorating the Earth by adopting a human body.

Verse 10—That ever-successful purified one caused the royal glory of the king of Vaṅga to relax peacefully: he was the chief minister,—the supreme councillor, entrusted with the charge of war and peace.

Verse 11—On his wife Devakī he begat a son, capable of preserving the earth, with his manliness, attaining an exalted position. Wedded to the goddess of learning and thus resembling Kṛṣṇa in all respects, he became famous in the three worlds by the name of Govardhana.

Verse 12—He increased land and learning respectively by play of arms in the field of heroes and fragments of oratory in the assembly of heretics, and thus justified the two-fold connotation of his own name.

Verse 13—He married Sāṅgokā, the foremost of all ladies,—an adorable and pious daughter of a Vandyaghaṭīya Brāhmaṇa.

Verse 14—On her from that Kaśyapa of the earthly region was born Lord Hari assuming the form of prosperous Bhavadeva, after having foreboded his birth in a dream: a couple of lotuses attached to his hand was recognised by marks and the Kaustubha jewel residing in his heart was known from increase of his glory.

Verse 15—It seemed, as if, in order to conceal his divine primordial body he completely revolutionised his own characteristic marks : he placed Lakṣmī on his right hand,—the orb of Earth on the efficacy of counsel,—speech on the tip of tongue,—arrow, destroying Nāga kings on the body of enemies,—and the host of kings on his feet. (Viṣṇu usually has Lakṣmī to his left, Earth in his feet, Sarasvatī to his right and the bird Garuḍa, an enemy to serpents as his carrier).

Verse 16—Being assisted by the power of counsel of this minister, king Harivarmmadeva attained lawful victory and ruled the kingdom for long : during the regime of this king's son also, the goddess of fortune, following the path of administration, laid down by him became as prosperous as the luxuriant wish-fulfilling tree.

Verse 17—Of this worthy, magnanimous store-house of fortune, protector of Earth, unlimited ocean of virtues and a great-souled being, such qualities as self-respect, dignity, gentleness, purity, gravity, patience and steadfastness, lying beyond the province of expression were appreciated by all.

Verse 18—He had Mahāgaūrī in the shape of extremely white fame, the goddess Caṇḍī revelling in warfare in the shape of creeper-like arms, fearful on account of the flashing sword and besmeared with the blood of enemies in the field of battle, the goddess Mahālakṣmī in the shape of his extremely beautiful appearance and Sarasvatī in the form of

multifarious speech, beautiful by nature: this assemblage of different female energies reveals him to be the Divine Lord in this world.

Verse 19—Compared to his resplendent Brahmanic glory, the Sun, lacking in lustre assumes the form of a small glow-worm and before the body of his massive reputation even the Himalayas seem to reach upto the knees.

Verse 20—An example of scholars, versed in the non-duality of Brahman,—an wonderful exponent of the teachings, presented by the speeches of Bhaṭṭa,—a seer, having ocular vision (of everything) through the quality of profound knowledge:—a sage Agastya to the ocean of Buddhistic doctrines,—an expert in refuting the contentions of heretic dialecticians, he behaves like an omniscient one in the world.

Verse 21—One seeing the ends of the Oceans of Siddhānta, Tantra and Gaṇita, a creator of marvels in the field of astrology and himself a composer and promulgator of a new type of Horoscopy, he seemed to be a second Varāha.

Verse 22—By composing a number of appropriate and good treatises in the field of Dharmasāstra, he did cast into shade the old works, and by elucidating the verses relating to Dharma laid down by this great sage by means of his nice commentaries removed all doubts regarding rites enjoined in the Smṛtis.

Verse 23—Following the principles laid down by Bhaṭṭa, he composed a guide to Mīmāṃsā, in which thousand arguments, resembling rays of the Sun dispelled the gloom (of doubt). What is the need of elaboration? Well-versed in Vedic lore, specimens of poetic art of all poets, Āgama literature, Arthaśāstras, Sciences of Medicine and Missile and others he was second to none.

Verse 24—Who indeed did not honour his title 'Bāla-valabhībhujāṅga'? It was heard, recited and chanted with pleasure even by the system of Mīmāṃsā Philosophy.

Verse 25—Having brought back into life the entire universe by his magic writings resembling notes of morning music,—universe, thrown into the night of unconsciousness by the bites of fanged and venomous serpents, he became a second vanquisher of death—Nīlkaṇṭha in his poison-carnivals.

Verse 26—In the country of Rāḍhā he excavated tanks, pleasing the soul and mind of bands of fatigued travellers in the boundaries of natural lands, precincts of villages and forest-tracts. The lotus-beds of these lakes were vacated by female bees, attracted by reflections, appearing on its surface of the lotus-faces of beautiful damsels engaged in bath.

Verse 27—By him has been installed the Divine Lord Nārāyaṇa, decorating the surface of the Earth, and serving as the stone-bridge necessary for crossing successfully the ocean of re-birth. It is like the blue mark on the moon-

face of the lady of Eastern Quarters,—the blue lotus worn as ear-ornament by Earth, and the great Pārijāta tree of the terrestrial region, fulfilling all desires.

Verse 28—By him was constructed this highly charming palace, as if, to enter into rivalry with the Kailāsa mountain: this beautiful edifice, having the Śrīvatsa-emblem and bearing a dazzling discus (on the top) resembled Lord Hari,—having conquered the Heavens spread the grace of banners in the skies, and seeing its charm, even Lord Śiva did not long for the mount Kailāsa.

Verse 29—In that house dedicated to Viṣṇu in the respective inner chambers, he ardently placed the images of Nārāyaṇa, Ananta and Nṛsiṃha like the three Vedas in the mouths of the creator.

Verse 30—To this Lord Viṣṇu he presented hundred fawn-eyed girls, who produced the delusion that, they were celestial damsels, taking rest on Earth; by sheer glance they brought back to life cupid, consumed by Śiva and seemed to be the prison-house of lovers and meeting hall of music, dalliance and beauty.

Verse 31—In front of that temple he excavated a lake, the unique trade-route of religious merit of the world—having water as shady and clear as emerald; in the midst of water it displayed that wonderful temple of Viṣṇu almost exactly as it was under the guise of imagery, and thus shone more brightly than the land of serpents.

Verse 32—He laid all along the boundary of that abode of God an excellent garden,—the essence of world, the container of exudation of delight of the eyes of all men, the resting-place of cupid, fatigued by conquest of the three worlds, and the most renowned excitant cause of love.

Verse 33—By his dear friend, the foremost of the Brāhmaṇas has been composed this eulogy: may this golden girdle rest till the end of the cycle on the loins of his fame, having for its frame the sacred temple!

Verse 34—This eulogy is of Bhaṭṭa-Bhavadeva, having 'Bālavālabhībhujaṅga' for another name.

No.—46. Rāmganj Copper-plate of Iśvaraghoṣa.

Place: Rāmganj, Dinajpur, East Bengal.

Language: Sāṅskṛit.

Script: Proto-Bengali, akin to those found in the copper-plates of Later Pālas.

Ref.: Sāhitya, Vol. XXIV. (1320 B. S.) pp. 35-43, Inscriptions of Bengal, Vol. III. pp. 149-157.

Metre: Verses 1, 2—Indravajrā; Verse 3—Vasanta-tilaka; Verse 4—Anuṣṭubh; Verse 5—Sārdūlavikrīḍita.

Account: The copper-plate was first made known by Sri A. K. Maitra and deciphered for the first time by Late Pandit Bachchā Jhā of Darbhanga. It was subsequently critically edited by Sri N. G. Majumdar.

(Taken from Inscriptions of Bengal, Vol. III).

Rānganj copper-plate of Īśvaraghoṣa

Obverse

आपराक्रममूलस्य

1. ॐ सस्ति । बभूव-गन्धिय (?)—लब्धव्रन्मा ि.....
2. केतुः । श्रीधूतघोषो निशितासिधारा—नि (ध्वी)-(पिता)...
3. लेशः ॥ १* आसीत्ततोपि समरव्यवसायसार-(वि)...(कुलि)-
4. शक्तवैरिबर्गः । श्रीवालघोष इति घोषकु (ला)...(मार्त)
5. रड-मण्डलमिव प्रथितः पृ(थि)व्या ॥ 2* तस्याभवद्वल-
घो(प)...
6. रडदण्डः सुतो जगति गोतमहाप्रतापः । येनेह चोरति...
7. दिवाकरेण वज्रायितं प्रवतवैरिकुलाचलेषु ॥ 3* भवानीवापरा मूर्त्या
सीते (व)...(पति)-
8. व्रता । सद्भाषा नाम तस्याभूद् भार्या पञ्चैव शार्ङ्गिणः ॥ 4* तस्या
ईश्वरघोष एव तनयः हे-
9. धामा जयत्येको दुर्दरसाहसः किमपरं कान्त्या जितेन्दुद्युतिः । यस्य
प्रोज्जितसौर्यनिर्मितरिपोः (प्रौ)-
10. इप्रतापश्रुतेरास्यम्बाप्यजलप्रणालमलिनं शलुन्नियो विभ्रति ॥ 5*
स खलु डेकरीतः । महामाण्डलि (क):-
11. श्रीमदीश्वरघोषः कुशली । पियोल्लमण्डलान्तःपाति-गाहि-
दित्यकविपयसम्भोग-दिग्धासोदि-
12. कामाग्रे समुपगतोपराज । राजन्यक । राज्ञी । राणक ।
राजपुत्रकुमारानाल । महासान्धिविप्र-
13. द्विक-महाप्रतीहार-महाकरणाध्यक्ष-महामुद्राधिकृत-महा-भानुपाद-
लिक-महासर्वाधिकृत (त)-
14. महासेनापति-महापादमूलिक-महामोगपति-महातन्त्राधिकृत-महा-
व्यूहपति-महादण्डनाय-

15. क-महाकायस्थ-महाबलाकोष्ठिक-महाबलाधिकरणिक - महासामन्त-
महाकटुकट्यकुर-अक्षिकर-

16. शिक-दाण्डपाणिक-कोटपति-दृष्टपति-भुक्तिपति-विषयपति - श्रीतिथि -
सासनिक-अन्तःप्रतोहार-द (एड)-

17. पाल - खण्डपाल - दुःसाध्यसाधनिक - चौरोद्धरणिक-उपरिक-तदा-
नियुक्तक-अभ्यन्तरिक-वासाग (1)-

18. रिक-खड्गग्राह-शिरोरक्षिक-वृद्धधानुष्क-एकसरक-खोलदूत - गमा -
गमिक-लेख (क)-दू (तप्रे)-

19. पणिक-पाणीयागारिक-सान्त्विक-कर्मकर-गौलिमक-शीलिक-हस्त्य-
श्रोष्ट्र-नीवल-व्यापृतक-(गो)-

20. महिष्यजाविक-वडवाध्यक्षादि-सकलराजपादोपजीविनोऽन्याध चाट-
भाटजातोयानू स(कर)-

21. ए-ब्राह्मणमाननापूर्वकं मानयति बोधयति समादिशति च
विदितमतमस्तु भवतां प्रा(मो)-

22. रं चतुःसीमापर्यन्तः स्वधम्मोगसमेतः सजलस्थलः सोद्देशः
सगर्तोपरः सा(म)(मधु)-

23. कः सगोकुलः स(शाद्र)ल-

24. विटपलतान्वितः सहृदय-

25. दृः सतरुः राजकुलाभाव्य-

26. द्वारिकादि-समस्तचित्ति-

27. ...परिहृतसर्व्व-पीडः अचाटभटप्रवेशः अकिञ्चित्करप्रभा-

28. (ह्यः)...(आ) चन्द्रावर्कतारकचित्तिसमकालं यावत् । चन्द्रवार-
विन(नि) गर्गताय भट-

29. ...धोवासुदेवपुत्राय भटश्रीनिब्वोकशर्मणे । भार्गवसगोत्राय-

30. ... (य) भद्रमि-श्रीवर्ष्य-आप्नुवानप्रवराय आप्नुवानश्रीवर्ष्यामदम-
च्यवनभा-

31. (गर्ग)...यनुर्वेदाध्यायिने नार्गमंकान्तौ जटोदायां ज्ञात्वा
तिलदर्मपवित-

32. ...(दक्ष)-पूष्येक भगवन्तं शङ्करभट्टारणमुद्दिश्य मातापितोरान्मनश्च
पुण्यशोभिपृच्छये-

33. (ताम्र) सामनीकृत्य प्रदत्तोऽम्माभिः अतः प्रतिपालने महाफल-
दर्शनात् अपहरणे न-

34. (हागर)(क)पत्तनभयान् मध्यरेव दानमिदमनुमन्तव्यं प्रति-
पासिभिः चेतकरेध आज्ञाभवणविधे-

35. (यो) भूय यथादीयमानकरादिगमस्तप्रज्ञाधोपनयः कार्य इति ।
भवन्ति चास धर्म्मोनुर्गमि-

36. नः श्लोकाः । बहुमिव्यंमुधा दत्ता राजभिः सगरादिभिः यस्य यस्य
यदा भूमिस्तस्य तस्य तदा-

37. फलं ॥ 8* भूमिं यः प्रतिपृष्टाति यथ भूमिं प्रयच्छति । उभौ तौ
पुण्यधर्म्माणौ नियतं स्वर्गगामिनौ ॥ 7*

38. सर्वेषामेष दानानां एकत्रग्मानुगं फलं (10) हाटक्षितिगोरोणां
सप्तजन्तानुगं फलं ॥ 8* पष्ठिं-

39. धर्मसहस्राणि स्वर्गे मोदति भूमिदः (1*) आक्षेप्ता चानुमन्ता च
तान्येव नरकं वसेत् ॥ 9* गा-

40. मेकां सुवर्णमेकं भूमेरप्येकमहुलं (1*) हरप्ररकमायाति यावदाहूति-
संश्रवं ॥ 10* अन्यदत्ता-

41. द्विजातिभ्यो यज्ञादक्ष युधिष्ठिर । महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोऽनु-
पालनं ॥ 11* स्वदत्तां प-

42. रदत्तां वा यो हरेद्वसुन्धरां । स विष्ठायां कृमिर्भूत्वा पितृभिः
सह पच्यते ॥ 12* वापीकूप-स-

44. तान् भाविनः पार्थिवेन्द्र(न्द्रा)न् भूयोभूयः प्रात्य(र्धं)यत्येव रामः
(1४) सामान्योऽयं धर्मसेतुर्नृ-

45. पाशां(नां) काले काले पालनीयः क्रमेण ॥ 14* इति कमलदला-
म्युबिन्दुलोलां प्रियमनुचि-

46. (स्य म)नुष्यजीवितं च । सकलमिदमुदाहृतं च बुध्वा नहि
पुरुषैः परकीर्तयो विलोप्या(ः) ॥ 15* इ-

47. (ति) सम्बत् ३५ मार्गदिने १

Translation

Let there be welfare to all of you !

Verse 1—From the ruler of Rādhā was born the illustrious Dhūrtaghoṣa, as terrible as the hot-rayed Sun and a banner to the family of kings: by the edge of his sharp sword he extinguished completely the pride of his host of enemies.

Verse 2—From him sprang the prosperous Bālaghoṣa who exterminated the host of adversaries by the thunderbolt of shining scimitar, eager to take part in military activities; this king renowned on Earth was, as if, the orb of the Sun, emanated from the lotus-bed of Ghoṣa race.

Verse 3—His son Dhavalaghoṣa, whose glory was sung in ballads throughout the world was of unbearable prowess: this unique Sun, dispelling the darkness of clashes was a veritable thunderbolt to his mountain-like powerful enemies.

Verse 4—Like Lakṣmī, the spouse of Viṣṇu he had a consort Sadbhāṇvā by name; a second Pārvatī in appearance, she was as devoted to her husband as Sītā.

31. (गर्ग) ... यत्पुण्यं दद्यादिने नार्गमं कान्तौ ज्ञातो दायं कदा
तिलदर्भपति-

32. ... (दश)-पूर्वैव भगवन्तं सत्तरभदारकमुदिरय मातात्रियोगान्नय
पुण्यपरोभिरदये-

33. (गाम) सामगोहृन् प्रदत्तोऽन्नाभि. दयः प्रतिपालने महापन-
दरानात् अगहरणे म-

34. (दानर) (च) उत्तमदानं सर्व्वैव दाननिदममुमन्तव्यं प्रति-
पातिभिः चेतस्करेण आशाधवणविधे-

35. (या) भूय यथादीपमानरादिमन्त्रप्रज्ञापोषणदः तायं इति ।
भवन्ति यात धर्म्मोनुमंति-

36. मः श्लोकाः । द्युमिष्यंमुषा दत्ता राजभिः नगरादिभिः दम्य दस्य
यदा भूमिस्तस्य तस्य तदा-

37. फलं ॥ 8* भूमिं यः प्रतिपृच्छति यथ भूमिं प्रयच्छति । उभी तौ
पुण्यदाम्मंशौ निदत्तं स्वर्गं गामिनी ॥ 7*

38. सर्व्वेषामेव दानानां एवजन्मागुर्गं फलं (1*) दादकचितिगोरोषा
सत्तजन्मागुर्गं फलं ॥ 8* पठि-

39. पर्यं हृष्टाणि स्वर्गे मोदति भूमिदः (1*) आचेष्टा यातुमन्ता य
तान्येव नरकं ययेत् ॥ 9* गा-

40. मेकां सुवर्णमेष्टं भूमेरप्येष्टमहुतं (1*) हरप्रत्ययाति यावदाहूति-
संघर्षं ॥ 10* अन्यदत्ता-

41. द्विजातिभ्यो यत्राद्रक्ष युधिष्ठिर । मही महीभुजा श्रेष्ठ दानाच्छ्रेयोऽनु-
पालनं ॥ 11* स्वदत्ता प-

42. रदत्ता वा यो हरेद्दुग्धरा । स विष्टायो कृमिभर्त्वा पितृभिः
सह पच्यते ॥ 12* वापीकूप-स-

43. हस्तेण अभ्यमेषशतेन च । गवां कोटिप्रदानेन भूमिहतां न
शुध्यति ॥ 13* सर्व्वाने-

44. तान् भाविनः पार्थिवेन्द्र(न्द्रा)न् भूयोभूयः प्राल(र्ध)यत्येष रामः
(1*) सामान्योऽयं धर्मसेतुर्नृ-

45. पाशां(नां) काले काले पालनोयः क्रमेण ॥ 14* इति कमलदला-
म्बुविन्दुस्रोतो श्रियमनुचि-

46. (स्य म)नुष्यजीवितं च । सकलमिदमुदाहृतं च बुध्वा नहि
पुरुषैः परकीर्तयो विलोप्याः) ॥ 15* इ-

47. (ति) सम्बत् ३५ मार्गदिने १

Translation

Let there be welfare to all of you !

Verse 1—From the ruler of Rādhā was born the illustrious Dhūrtaḡhoṣa, as terrible as the hot-rayed Sun and a banner to the family of kings: by the edge of his sharp sword he extinguished completely the pride of his host of enemies.

Verse 2—From him sprang the prosperous Bālaḡhoṣa who extirminated the host of adversaries by the thunderbolt of shining scimitar, eager to take part in military activities; this king renowned on Earth was, as if, the orb of the Sun, emanated from the lotus-bed of Ḡhoṣa race.

Verse 3—His son Dhavalaghoṣa, whose glory was sung in ballads throughout the world was of unbearable prowess: this unique Sun, dispelling the darkness of clashes was a veritable thunderbolt to his mountain-like powerful enemies.

Verse 4—Like Lakṣmī, the spouse of Viṣṇu he had a consort Sadbhāvā by name; a second Pārvatī in appearance, she was as devoted to her husband as Sītā.

Verse 5—May her son *Īśvaraghoṣa*, inimitable by indomitable valour, beating the splendour of the Sun, and defeating even the moonlight by loveliness be victorious ! As this man, reputed for his valour crushed the enemies by his outstanding heroism, their wives bore faces, tarnished by continuous flow of tears.

Now from *Dhekkarī*, the *Mahāmāṇḍalika*, the illustrious *Īśvaraghoṣa* being in good health, after having shown respect to the *Brāhmaṇas* and *Karaṇas* duly honours, informs and orders all the vassal kings, feudatory chiefs, *Rāṇakas*, princes, ministers-in-charge of princes, minister-in-charge of war and peace, High Chambelain, keeper of Records, keeper of the royal seal, chief accountant, supervisor of works, Commander-in-chief, chief attendant, provincial governor, *Mahātantrādhikṛta*(?), General, Chief justice, Head clerk, *Mahāvalākoṣṭhika*, army chief, vassal chief, *Mahākāṭuka*, chief scribe, officer concerned with oaths, police officer, commander of a fort, superintendent of a market, Head of a Province, Head of a district, *Autthitasanika*, guard of an inner apartment, judge, superintendent of repairs, superintendent of ecclesiastical affairs, police officer, Viceroy, employee of the Viceroy, confidential assistant, officer dealing with residence, body-guard carrying sword, guard protecting head, chief archer, *Ekasaraka* (?), *kholā*, messenger, courier, writer, despatcher of messengers, officer-in-charge of drink-houses, *Santakika* (?), artisan, custom

receiver on highways, custom officer, officers engaged over elephants, horses, camels, fleet, and those who are in charge of cows, buffaloes, goats, sheep and mares—all of whom are dependent on his Royal Highness, and others belonging to the class of Cāṭas and Bhāṭas, who have assembled in the village of Diggāsodikā within the Gāllicīpyakaviṣaya of the Piyollamaṇḍala:

But it is known to you that this village, having its four boundaries, with all that belongs to it, with land and water, including its surface, along with pits and barren tracts, mango and honey, cattle stations, grass, branches and creepers, markets and bathing places, trees and all the land...together with income accruing to the royal family, being free from all forced labour, not to be entered by Cāṭas and Bhāṭas, and free from all sorts of taxation is given by us by means of a copper-plate after having bathed in the river Jaṭodā on the Mārggasamkrānti day and touched sesame, kuśa, and holy water, swearing on the name of Lord Śiva for the increase of merit and fame of myself and my parents to last as long as the Sun, Moon, stars and the Earth endure to Bhaṭṭasrīnibbokaśatman, an immigrant from Candavāra, son of Śrī Vāsudeva..., belonging to Bhārgava Gotra and Yamadagni, Aurva and Āpnuvāna Pravara...and a student of the Yajurveda.

Therefore, taking into consideration the fact that its preservation leads to great merits and confiscation entails the

risk of falling into Hell, this gift should be approved by all. In accordance with this order, the neighbours and tillers of the soil, also, should regularly pay the taxes and all other dues payable by them to the donee. Thus run the verses, enjoining Dharma on this matter.

Verses 6-7—See English rendering of other Inscriptions.

Verse 8—The fruit, accrued from gift of other things lasts only for one birth: the fruit, achieved from grant of gold, land and a girl of eight, however, lasts for seven births.

Verses 9-12—See English rendering of other Inscriptions.

Verse 13—A confiscator of land is not purified even by excavation of thousands of lakes and wells, performance of hundred Aśvamedha sacrifices and bestowal of crores of cows.

Verses 14-15—See English rendering of other Inscriptions. On this first day of Agrahāyana in the thirty-fifth regnal year.

Notes

Verses 1-5. The translation is according to the restorations, made by Pandit Bachchā Jha. Sri N. G. Majumdar, however, thinks that as the letters are too far worn out, it is not possible to make out any reading with certain degree of certainty at many places. The reading of the verses, as adopted by him is given below:

1. ॐ स्वस्ति । वभूव-गन्धर्व(?) -लब्धजन्मा वि...
2. केतुः । श्रीधूर्तधोपो निशितासिधारा-नि(र्वी)- (पिता)...
3. लेशः ॥ आसीत्ततोपि समरव्यवसायसार-(वि)---(कुलि)
4. शक्ततवरिश्वर्गः । श्रीवालधोप इति धोपकु(ला)---(मार्त)
5. रड-मण्डलमिव प्रथितः पृ(थि,व्या) ॥ तस्याभवद्वलधो(प)...
6. रडदण्डः सुतो जयति गोतमहाप्रतापः । येनेह चोरति...
7. दिवाकरेण वज्रायितं प्रबलवैरिकुलाचलेषु ॥ भवानोवापरा मूर्या
सीते(व) पति-

8. व्रता । सद्भावा नाम तस्याभूद्भार्या पद्मव शार्ङ्गिनः ॥ तस्या
ईश्वरधोप एव तनयः हे-...

9. धामा जयत्येको दुर्द्धरसाहसः किमपरं कात्स्या जितेन्दुद्युतिः ।
यस्य प्रोज्झित-शौर्यनिर्जितरिपोः (प्रो)-

10. वप्रतापभ्रुतेरास्यम्बाप्यजलप्रणालमलिनं शबुश्रियो विभ्रति ।

As regards the Donar Īśvaraghoṣa, Sri Mazumdar says:
“The donar Īśvaraghoṣa does not possess any of the titles
of a paramount sovereign. Indeed he has not even the
epithet of a king although curiously enough, he arrogates to
himself the privilege of issuing orders to Rājans, Rājñis,
Rāṇakas, Rājaputras and so forth, who are supposed to be
under his authority....Mr. Maitra has brought forward
two important data from the Rāmacarita in this connection:
Firstly, Dhēkkarī, whence this copper-plate was issued by
Īśvaraghoṣa was the seat of one of the Sāmantas or a vassal
king (of the Pālas); and secondly these Sāmantas were
known as *Maṇḍalādhipati*, which is the same as ‘*Māṇḍalika*’,
He, therefore, concludes that Īśvaraghoṣa, the *Mahāmāṇḍa-*

lika held the position of a vassal king under the suzerainty of the Pāla dynasty."

Dhekkarī, Jaṭodā and Candavāra—Mm. Haraprasad Sastri and Sri A. K. Maitra want to locate these places near Katwa in Burdwan district. Sri N. N. Vasu thinks that as the river Jaṭodā is mentioned in the Kālikāpurāṇa as flowing through Kāmarupa, the two places Dhekkarī and Candavāra should be located in the Goalpāra and Kāmarūpa districts of Assam. Sri Majumdar suggests that, Candavāra may be the same as Chandwar near Erawa in U. P., well known from Muhammadan historians.

No.—47. Kamauli Copper-plate Grant of Vaidyadeva

Place: Kamauli, District Varanasi, U. P.,

Language: Sanskrit.

Script: Old Bengali.

Metre: Verses 1, 2, 6, 24, 32—Āryā ; Verses 3, 25, 27, 28, 29, 30, 33, 35—Vaktra ; Verses 4, 8, 9, 11, 12, 13, 15, 16, 18, 20, 26, 31, 34—Sārdūlavikrīḍita ; Verses 5, 23—Rathoddhatā ; Verse 7—Upajāti ; Verse 13—Vasantatilaka ; Verse 14—Hāriṇī ; Verse 17—Mālīnī ; Verse 21—Varṇasasthāvila ; Verse 22—Mandākṛāntā.

Account: In 1892, 25 copper-plates, containing inscriptions were recovered from the village Kamauli, situated near the confluence of the Ganges and Varuṇa. The inscribed plates were sent by Mr. Brereton, District Magistrate of Varanashi to Principal Venience of Varanashi

5. तकिरणः साम्राज्य-विख्यातिभाक् ।
तेने येन जगत्त्रये जनकभू-लाभाद् यथावयशः
क्षीणो-नायक-भीम-
6. रावणवधायुद्धार्णवोक्षधनात् ॥ 4
यस्य शुद्धसचिवः पुराभवद्वोधिदेव इति तत्त्वबोधम् ॥
विश्वमेव वि-
7. दितोऽद्भुतैर्गुणैरज्जित्तात्मसदराः क्षितावयं ॥ 5
अस्य प्रतापदेवी पत्नी धर्मर्द्धि-कीर्ति-विभ्रान्तिः
8. आसीदसीम-कान्तिः सन्तोषस्याकृतिः पर्युः ॥ 6
अभदमुष्यान्तनयोऽस्य विभ्रुतः
9. श्रीवैद्यदेवः पुरया धिया युतः ।
यदुच्छलत्-कीर्ति-श(स)रोवरोद(रे)
पद्माङ्कुराभः शिव-भूधरो
10. भवत् ॥ 7
दैवहेषु च तत्कर्कषु च अनुर्दिष्टस्य दिष्टि-भ्रुते-
रन्न-स्वप्न-धृतीज्जर्कटित्थरिभटैरुन्मु
11. च्य संमूर्च्छितं ।
किञ्चैतन्निज-बन्धुवृन्द-नयन-ग्रीवदूत-हर्षाम्बुम्भिः
पारवय-प्रसर-प्रताप-दहनस्याभूद्विनि-
12. र्वर्षणं ॥ 8
मोयं रामनरेन्द्रजस्य सचिवः साम्राज्य-तदमी-जुषः
प्रख्यातस्य कुमारपालनृपते-
13. धितानुरूपोऽभवत् ।
यस्याराति-किरीट-दाठक-कृत-प्रासाद-कण्ठीख-
प्रास-तास-वशादप्यति

14. विधोर्विम्बाङ्गरूपी मृगः ॥ 9
 सचिवसमाज-श(स)रोज-तिग्मभानुः
 प्रसरयशोऽम्बुधिरेव वैद्यदेवः
 स-
15. हज-वदान्यतयैव चम्पकेशः
 सुजन-मनः-कुमुदेषु शीतरस्मि(श्म): ॥ 10
 यस्यानुत्तर-वङ्ग-सङ्गरजये नौवाट-
16. होर्हारव-
 तस्तैर्द्विकरिभिश्च यत्रचलितं चेमास्ति तद्रम्यभूः ।
 किञ्चोत्पातुक-केनिपात-पतन-प्रोत्सर्पितैः
17. सीकरै-
 राकाशे स्थिरता कृता यदि भवेत् स्यान्निष्कलङ्कः शशी ॥ 11
 गौडेशस्य कुमारपालनृपते-
18. ह्रींस्वीर्ष्य-तेजस्पतेः
 त्रैलोक्योदर-पूरि-भूरियशसः प्रह्वानवाचस्पतेः ।
 सप्तऋद्धितिपाधिपत्वमभितः
19. संचिन्तयन्नुग्रहीः
 प्रायोभ्योप्यतिवन्धुरस्य सचिवः सोऽभूद्गुणि-प्रामाणीः ॥ 12
 एतादृशे(शो) हरि-हरिद्रुवि स-
20. तृकृतस्य
 श्रीतिमृग्य-देव-नृपतेर्विकृतिं निशम्य ।
 गौडेश्वरेण भुवि तस्य नरेश्वरत्वे
 श्रीवैद्यदेव उरुकीर्ति-
21. रयं नियुक्तः ॥ 13
 स्रजमिव शिरसादायाज्ञां प्रभोरुर(रु)तेजसः
 कतिपय-दिनैर्द्वा जिष्णुः प्रयाणमसौ

22.

द्रुतं ।

तमवनिपतिं जित्वा युद्धे बभूव महोपति-

त्रिजभुज-परिष्प(स्पर्श)न्दैः साक्षादिवस्वति-विक्रमः ॥ 14

ए-

23.

तस्य प्रवर-प्रयाण-समये पांशूत्करैः स्वरिडल-
प्राये व्योमतलेर्ध-सप्तिकगणै-

24.

लब्धोऽङ्घ्रि-यानभ्रमः ।

किञ्चाक्षि-द्वय-गोपनेन करयोरन्यक्रियासङ्गमः ।

सुतामा नय-

25.

नानिभीलनकरं कर्म स्त्रकं निन्दति ॥ 15

दोद्दण्डारखिले हविर्भुजि मटमातेन्धनैरेधिते

26.

संप्रामाध्वर-पूजिते रिपुशिरः-ध्रेणीलसत्-श्रीफलैः ।

कृत्वा होमविधिं पर-क्षिति-भु-

27.

जा दत्वाय पूर्णाहूतिं

लब्धोदप्रयशो-महत्फलमसौ श्रीवैद्यदेवो बभौ ॥ 16

यदुक्त-समरमध्यात् खड्गघातो-

28.

तपतद्भिः

पर-सुभट-शिरोभिर्व्योम कीर्णं निरीक्ष्य ।

भट्टिति विसर-राहु-व्यूहधी-विभ्रमदर्कः

स्व-

29.

रुचमपि रजोभिः प्रोद्धयन् स्वं जुगोप ॥ 17

चन्द्रस्योद्भवभूर्महोन्नस(श)रशं सत्त्वप्रधानाशयः

पा-

30.

लघी-महितः स्फुरद्रसमयः सोऽयं गभीरः परः ।

रत्नानां निलयः शिथः कुलगृहं खान्तस्थित-

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49. पञ्चल्ले । वाढा-विष (प) ये मष्ट-गङ्गाधर-भुक्तक । शान्ति
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50. मित्रकादि-ज(वा)नपादान् कर्षकांश्च दयात्यागं मानयति । बोधयति
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51. चतुः-शी(सी)मावच्छिन्नं । परिवो(रो)ध-शुद्धं अचट्मष्ट-प्रवेसं(शो)
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52. सं वैशाख-प्रथमादिना (?) गुग्गुली धीरू(धी)धर-शर्मणे चतुः-
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61. दाय दिग्दाहिह यावत् । अग्निदिशः सीमा । एवं अष्टसोमा ॥
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73. लं ॥

Translation

Our obeisance to Lord Vasudeva !

Verse 1—May Hari, the measuring pillar of space, pitcher for preservation of seed in the shape of universe,—having a frame extending upto the ends of quarters and assuming sportively the shape of a boar be victorious !

Verse 2—In ancient times in the family of Sun, the right eye of this Hari was born the ruler of earth Vighraha-pāla,—supreme, being prosperous in every respect.

Verse 3—He had a minister Jogadeva, by name ; foremost of all the knowers of sciences ; he inherited his ministerial office and shone by the valour of his arms.

Verse 4—That king Vīgrahapāla of resplendent personality had a son Rāmapāla, who being highly famous, due to restoration of (lost) empire was, as if, the moon, springing from the ocean of Pāla dynasty ; by regaining his ancestor's lost kingdom (the daughter of Janaka) ; slaying the chieftain Bhīma resembling Rāvana and crossing the sea in the shape of battles, rightly did he spread his reputation in the three worlds.

Verse 5—In ancient times, of that king there was a minister, Bodhideva by name, pure by nature and a knower of all types of secrets ; well-known in all quarters, due to his astonishing qualities, he defeated in the world his equals.

Verse 6—His wife Pratāpadevī was the resting place of his religion, prosperity and reputation ; highly graceful, she seemed to be the incarnation of her husband's pleasure.

Verse 7—In her was born the son Vaidyadeva, famous and exceptionally beautiful ; the mount Karāsa looked like a lotus-bud in the lake of his rushing reputation.

Verse 8—Hearing the joyous sounds of sooth-sayers and suitors at the time of his birth the enemies of his soldiers gave up their food, sleep, fortitude and fainted ; the fire of prowess, also, belonging to his host of enemies

became completely extinguished by tears of joy, flowing from the eyes of his numerous friends.

Verse 9—This Vaidyadeva became a minister to the liking of the notable king Kumārapāla, son of emperor Rāma and an enjoyer of royalty ; the deer, formed in the orb of the moon runs away (as if) through fear of being swallowed up by the lions, represented on the palace, made of gold, taken from diadems of his enemies.

Verse 10—This Vaidyadeva, an ocean of extending fame,—a veritable Karna by his natural charitable disposition was (as if) the Sun to the lotus of association of ministers and moon to the lilies in the shape of minds of noble-souled persons.

Verse 11—If the quarter elephants, frightened to hear the tumultuous noise of his navy at the time of his conquest of Southern Bengal did not move, it was due to the fact that they had no place to go. If, on the other hand, the water-sprays, thrown up by tossing of his working oars could remain fixed in the heavens, then the orb of the moon could have become stainless.

Verse 12—Endowed with a keen intellect and foremost of the virtuous, that minister, sternly keeping in mind (the welfare of) the kingdom in all its parts was dearer even than life to king Kumārapāla, lord of the Gauda, who filled up the three worlds by his massive fame and who was Sun in respect of strength of arms and Jupiter in intelligence.

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Verse 13—On hearing the hostility of much-adored king Timgyadeva—lord of the East, this highly famous Vaidyadeva was appointed a ruler of that land by the Emperor of Gauda.

Verse 14—Carrying on his head, like a garland the orders of his master, endowed with a strong personality, this victorious one, having the valour of Indra led a quick successful march for a few days and after defeating that monarch (Timgyadeva) by the energy of his own arm, himself became the ruler.

Verse 15—At the time of his victorious march, the skies being covered by dusts attained the state of sacrificial places and the steeds of Sun had to experience the trouble of undertaking a journey on foot, and as Indra had to cover his two eyes with his two hands, which were unable to do other duties, he censured, his own deed, leading to non-closure of eyes (leading to birth as a God, who cannot close his eyes).

Verse 16—By placing the offerings of bright Sri fruits in the shape of rows of enemy-heads in fire, produced from (rubbing of) sacrificial sticks in the shape of mighty arms, —led by saggers in the form of bodies of warriors and honoured in sacrifices of battle-fields, and by throwing in it the final oblation of the hostile ruler of Earth, Vaidyadeva attained fruit of great reputation and shone.

Verse 17—Seeing the sky covered with heads of brave

fighters belonging to his enemy-camp,—heads, thrown up by violent thrust of swords from terrible fields of battle, the Sun, being afraid, taking them for a ring of Rāhus—screened even his own lustre by dusts and thus concealed himself.

Verse 18—He was the birth-place of pleasures (like Ocean, the source of moon), the refuge of kings (like Ocean, the shelter of mountains), the abode of highest fortitude (like Sea, the dwelling-place of large animals), waited upon by ministers (like Ocean, beautiful at the bottom), full of vivacity (like Ocean, full of flowing water), deep in knowledge (like the fathomless Sea),—was the master of jewels (like Ocean, the resort of gems), the abode of fortune (like Ocean, the house of Lakṣmī) and was a staunch devotee of Viṣṇu (like Ocean with Viṣṇu reclining underground). Had he been the shelter of dullards (water) or had he been vanquished by others (crossed by men), then he would have resembled Ocean in all respects.

Verse 19—He was Vṛhaspati in knowledge, Sun in splendour, Viṣṇu in personality, Ocean in fortitude, Kuvera in riches and Karna in bestowals. These have been mentioned because they have gained currency as the standards of comparison in speech; really, however, as he possesses all the qualities we describe him as comparable only to his own self.

Verse 25—In her Bharata produced a son Śrīdhara, adored by great Brahmins through merits of deeds done in cycles of previous births.

Verse 26—This Śrīdhara, an observer of Vedic rites, famed for pilgrimage, study of the Vedas, gifts, teachings, performance of sacrifices and observance of vows pleased the lord Somanātha after drawing him out in Iron Age from Guggula tree by the observance of 'ayācita' vow and continuous fasts.

Verse 27—The foremost of the scholars, well-versed in Brāhmaṇas and Upaniṣads and a repository of all types of asceticism, he, through mastery in the secrets of the Vedas and Smṛtis, attained fame like Vṛhaspati.

Verse 28—To this Śrīdhara was delivered a grant by Vaidyadeva, the ruler of the Earth, desirous of attaining Heaven on the last day of Baiśākha,—an eleventh day of the moon.

Prose portion—The reading is erroneous. For this, and also for the use of a great number of proper names, it is not possible to render this portion into English,

Verse 29-30—The villages of Śantipāṭa and Mandarā-grāma, situated within the jurisdiction of Baḍāviṣaya,—villages, along with all sources of income, free of rent and taxes and inclusive of waters, lands, swamps, forests, roads and lanes (are being donated) for ever in such a way as the

Verse 20—Vaidyadeva had a brother Buddhadeva, by name, who resembled Lakṣmaṇa through his countless good qualities. An abode of richness in piety and conduct, he, shining in fame, springing from prowess of his arms was regarded as an image of wish-fulfilling tree due to his gifts, generating good fruits and thus resembling twigs and also due to pleasure given to birds in the shape of Brahmins.

Verse 21—In ancient times there was a sage named Kauśika, the foremost of ascetics and the progenitor of a race. In his lotus-face, Sarasvatī, fatigued through wandering in the faces of Brahman rested with pleasure.

Verse 22—In this illustrious family was born a twice-born named Bharata; his fame spread far and he lived in the strongly administered village of Bhāva, within Varendrī. There is no use enumerating his other qualities; the entire collection of sins disappears at the mere mention of his name.

Verse 23—This Bharata had a son named Yudīṣṭhira, —the ornament of the Brahmins and the foremost of the learned; his intellect got refined through knowledge of Śāstras and he was the repository of shining fame, springing from proficiency in Vedic rites.

Verse 24—This great scholar had a consort Pāyī, by name—the delighter of his heart. She was exquisitely beautiful and was the abode of good conduct, modesty and grace.

Verse 25—In her Bharata produced a son Śrīdhara, adored by great Brahmins through merits of deeds done in cycles of previous births.

Verse 26—This Śrīdhara, an observer of Vedic rites, famed for pilgrimage, study of the Vedas, gifts, teachings, performance of sacrifices and observance of vows pleased the lord Somanātha after drawing him out in Iron Age from Guggula tree by the observance of 'ayācita' vow and continuous fasts.

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donee may enjoy the fruits according to his own sweet will.

Verse 31—The man, usurping these or causing to seize these wrongfully will see the destruction of his children and family and will remain in hell for a full cycle. The fortunate, protecting it, on the other hand, will thrive with sons and riches and after enjoying heaven will attain salvation.

Verse 32—May the fame of king Vaidyadeva shine so long as the sun, moon, stars, mountains, seas and the Earth remain !

Verse 33—This eulogy was composed by Manoratha, born of the womb of Padmā and son of the Brahmin Murāri, venerable preceptor of the king.

Verse 34—The graceful movements of arms of this king longed for manifestation of valour of his enemies (i.e. was eager for a trial of strength with his foes); the reputation of the donee Śrīdhara expressed itself differently as it travelled throughout the length and breadth of the universe. This king, being pleased, donated this grant to such a leading Brahmin at a single word of the learned judge Gonandana.

Verse 35—The copper-plate grant was inscribed as a result of noble deeds by the highly intelligent, modest and good artist Karṇabhadra.

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